

A. Miall
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THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIII.—NEW SERIES, No. 943.]

LONDON: WEDNESDAY, NOV. 25, 1863.

PRICE, WITH SUPPLEMENT, UNSTAMPED .. 6d.
STAMPED 6s.

"THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE."

A LECTURE by the Rev. J. B. KENNERLEY will be delivered at ARGYLE-SQUARE CHURCH, KING'S-CROSS, on THURSDAY EVENING, Nov. 26, at Eight. Admission Free.

PARIS CONGREGATIONAL CHAPEL,
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Divine Service, Lord's Day, 11 a.m., and 7.30 p.m.
Tuesday Evenings at 7.30 p.m.

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ROBERT ASHTON, Secretary.
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ABBEY-ROAD CHAPEL, ST. JOHN'S-WOOD.

A BAZAAR for the SALE of USEFUL and FANCY ARTICLES will be held at the EYRE ARMS, ST. JOHN'S-WOOD, on the 1st, 2nd, and 3rd of DECEMBER next, in AID of the BUILDING FUND of the above Chapel.

Patronesses:
Lady PETO, Mrs. LUSH,
Lady HAVELOCK, Mrs. HEAD,
Madame BUNSEN, Mrs. Dr. ANGUS.

The Bazaar will be Opened with an ADDRESS by the Rev. C. H. SPURGEON, at Eleven o'clock, on the 1st December, and Closed at Six o'clock the same day, in consequence of the Room having been let for a Lecture; but will be Reopened on the 2nd and 3rd December, at Twelve o'clock a.m., until Ten o'clock p.m.

It was intended to have holden the Bazaar in the School-room, but the Builder not having kept his promise, which will be overdue one month, we were compelled to hire the above rooms, thus we fear reducing the amount we had hoped to realise from the proceeds of the Sale. Friends, help us with your Contributions; however small, they will be thankfully received by Mr. J. C. BOWSER, Hon. Sec., 1, Queen's-terrace, St. John's-wood; or any of the Committee.

J. C. BOWSER, Hon. Sec.

URGENT APPEAL.

CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.

This Society was formed in 1853 to Aid Ministers in Paying their Annual Insurance Premiums. More than Fifty have been assisted. Thirty-five are now regularly receiving help, securing Annuities for their Widows to the gross value of nearly 1,000l. per annum. Others are waiting to receive Aid. The Committee have just been obliged to refuse Three out of Four fresh applications only from want of Funds.

Subscriptions or donations are earnestly solicited, and may be forwarded to the Secretary, No. 7, Blomfield-street, Finsbury, E.C.

JOHN CHURCHILL, Treasurer.
HENRY BROMLEY, Honorary Secretary.

A PPEAL on BEHALF of the POOR and AFFLICTED WIDOWS of the MINISTERS of the THREE DENOMINATIONS.

The MANAGERS of the WIDOWS' FUND regret that they shall be compelled to give only diminished relief to new cases of distress, however urgent, unless they receive additional public support. At present, they give Annual Grants to 262 cases, and to the amount of 2,570l. They trust that this Appeal will meet with a liberal and prompt response from those who sympathise with Christian Widows in their affliction.

Subscriptions and Donations will be thankfully received by the Treasurer, Wm. Edwards, Esq., 67, St. Paul's, London, E.C.; by Messrs. Olding and Co., 29, Clement's-lane, Lombard-street, E.C.; by Mr. C. T. Jones, Secretary, Chamber of London, Guildhall, E.C.; and by Mr. Charles Gordelier, Collector, 13, Stepney-green, E.

CHARLES THEODORE JONES, Secretary.

SUNDAY - SCHOOL EXTENSION in LONDON.

At a Conference of 150 of the Clergy and Ministers of all Denominations at the Jubilee Building of the Sunday-School Union, Old Bailey, on Tuesday, the 17th Nov., upon the motion of the Rev. JOHN KENNEDY, seconded by the Rev. Dr. WADINGTON, it was resolved unanimously:—

"That this meeting of ministers of various Christian communions, assembled in conference with the committee of the Sunday-school Union, having given their most earnest consideration to the statements which have been laid before them on the subject of 'Sunday-school Extension in the Metropolis,' cannot separate without assuring the committee and members of the Union of their heartiest sympathy with the great objects which they contemplate, and of their readiness to co-operate with them in all wise and practicable ways."

THE TONIC SOLFA METHOD of TEACHING TO SING.

Persons wishing to adopt this Method in their Schools, Congregations, or Young People's Classes, should apply for information, in reference to the best course to be adopted, and the names of Teachers nearest to them, to Mr. Wm. H. Thodey, Richmond House, Plaistow, London, E. Describe the age and circumstances of the proposed Pupils. The Motto of this Method is, "Easy, Cheap, and True." We have the names and addresses of 1,340 friends who are now teaching; it is in various parts of Great Britain, the Colonies, and at Mission Stations.

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Subscriptions are earnestly and respectfully requested to enable the Board to meet this noble offer.

THOMAS W. AVELING, Hon. Sec.

All communications, &c., to be addressed to Mr. George Stancliff, Secretary, at the Office, 10, Poultry, E.C.

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F. H. DICKINSON, Chairman.

October, 1863.

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Missing numbers:—

1857—Jan. 7, 14, 1858—May 5, 12, 19; June 9, 1859—April 27; Oct. 12, 1861—Oct. 23; Dec. 31, 1862—Jan. 15; Feb. 26; March 5, 19; Aug. 6; Sept. 24; Oct. 8.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

RELIGIOUS EQUALITY—FUTURE ELECTORAL POLICY.

ALTHOUGH we published last week a brief outline of the very important Conference of the friends of the Liberation Society held at Radley's Hotel on the previous Wednesday, we did so without comment—intending to keep silence until the decision then and there arrived at should have been confirmed or otherwise by other conferences, for holding which arrangements had been made both in the North and in the West. But since the resolutions of the London Conference were accepted and confirmed by that held at Manchester on Wednesday last, as well as by a large public meeting in the Free Trade Hall, and as it seems probable they will be approved by similar gatherings of the Society's supporters to be held in Bristol this day; since, moreover, even before the policy which they embody can have been fully understood in all its bearings, it has provoked censure in quarters where a hasty judgment was least to have been anticipated, we deem it right so far to anticipate our own original intention, as to make abundantly clear, to our own readers at least, the actual purport of the determination at which so considerable a number of the leading members of the Liberation Society have, after full deliberation and discussion, arrived.

It was always held as a matter of necessity that, at some stage or other of the Liberation movement, the objects at which it aims should take that precedence in regard to the use of the electoral power in possession of its friends, which for a long time past has been given to the Liberal party, merely as such. Our habit, hitherto, has been to be governed, in the exercise of the franchise, *primarily* by our attachment and loyalty to that party, and *secondarily* and subordinately by our regard for the principles of religious equality. We have hung on as it were to strength greater than our own, and, in return for the preponderance given by our support to the Liberals in Parliament, we have exacted from them some few trifling concessions. With our aid they seem to have at length achieved all those changes in the domestic policy of this country which they deem to be necessary to its welfare. As a party, it would appear they have nothing more to offer, whilst we who have followed them, and worked with them, have almost everything yet to gain. It is now tolerably clear that even to the very limited extent of their disposition to help us, they will be without

the requisite power to do so, for some years to come. By strenuous exertions, and at great sacrifices, the utmost we could expect to do is to enable them to keep their ascendancy in Parliament, and use it as the Conservatives shall please. But the most probable result of any further postponement by us of our principles to our party connections, will be that neither the one nor the other will thereby be effectually served. A considerable breadth of political barrenness is before us, and whilst we are traversing it, neither we nor the country can expect from the Liberals anything which the Conservatives would not as readily give.

Such being the case, they who are in pursuit of religious equality have been driven to ask themselves whether they might not as well reverse their rule of electoral action, by giving primary importance to their object, and only subordinate importance to the ascendancy of the Liberals—whether it may not be wise to insist, in every locality, upon so much advantage to their principles as will be fairly proportioned to their local strength, and, in the event of their being refused, to decline that electoral co-operation which is to yield them no benefit. The line of policy contemplated by the Liberation Society does not necessarily involve a disruption of the ties which have hitherto connected the friends of religious equality with the Liberal party. It is based upon the fact, not that we love our allies less, but that we love our principles more. But it will be a condition of our union and co-operation with the former, that we should have our proportionate share, not only of the work to be done, and of the sacrifices to be made—which we always have had—but also of the objects to be realised.

For instance:—if, in a constituency returning two members, we contribute the larger number, or a full half, of the votes which give them their seats, we are surely entitled to claim for ourselves the nomination of one of the two accepted candidates. If the constituency return only one member, the like conditions will entitle us to claim an alternate nomination. Should the proportion of those who sympathise with us be too inconsiderable to justify a claim to this extent, it may yet be large enough to warrant their demanding, in return for their co-operation, the recognition of several of the practical measures they desire to submit to Parliament—whilst, probably, there is no constituency in the kingdom in which electors who object on principle to a Church Establishment are so few that they would not be justified in demanding from a Liberal candidate, as the condition of their support, a distinct assurance that he will vote for the unconditional abolition of Church-rates, and for the throwing open of parochial graveyards to the funeral ministrations of Nonconformists.

The RULE of which the above are various examples may be thus stated—that we should act with the Liberal party in future elections on the well-understood but indispensable condition that *up to the measure of our strength on the local register*, the objects about which we are interested shall be advanced by the election—that, as a part of the Liberal force in each constituency, we shall be recognised in the political programme of the candidate who wishes to receive our assistance—and that, *where this measure of justice is denied us, we shall resolutely withhold our co-operation, whatever may be the*

consequence of our abstention to the Liberal party.

This, then, is the electoral policy to which a large number of the friends of the Liberation Society have solemnly pledged themselves, and which the Executive Committee will do its utmost to carry into general effect. It demands nothing beyond what the commonest sense of justice must recognise as reasonable. There is no intolerance in it. It is but a political version of the maxim, "The labourer is worthy of his hire." It does not seek to override others—it is nothing more than a necessary precaution against being overridden. And, if it occasion disunion, it throws the responsibility of division upon those who insist upon excluding us from all the good to be derived from union.

ECCLESIASTICAL NOTES.

The Bishop of Oxford's recent Charge, on which we commented in our last number, has, we have been glad to notice, excited an unusual degree of attention. Part of this is undoubtedly due to the Bishop's acknowledged position in the Church. For intellectual ability he has few equals, and probably the present Bishop of Durham is his only superior in this respect. In activity he distances all his contemporaries. His superintendence of his diocese is close, constant, and unwearied. In his championship of the Church he is equally zealous. Mr. Disraeli himself does not surpass him in the warmth of his defence or in the capability of satisfactorily expounding Church principles. We compare the leader of the Church party on the Episcopal bench with the leader of the Church party in the House of Commons, because certain points of resemblance between the two men have not unnaturally struck many minds. Indeed, when Mr. Disraeli delivered his charge at Aylesbury, it was suggested that the Tory statesman should, if possible, be prevailed upon to take deacons' orders and qualify himself for the bishopric of Oxford in the event of Dr. Wilberforce being promoted to a better see. With the irony of this suggestion we have, we need scarcely say, no manner of sympathy. We have a profound desire to see all Church questions debated, on both sides, by the highest intellect of the country. We wish them to be looked at from the political as well as from the religious point of view. We shall be grateful for the day which sees them engaging the most earnest thought and the largest powers of all classes in the country. We therefore rejoiced to find Mr. Disraeli turning his attention to them; and hoped, as we still confidently hope, that his advocacy of the political supremacy of the Establishment would call forth an equally conspicuous and able champion of the rights of Nonconformist citizens, and one endowed with more moral earnestness than is commonly attributed to the keen and clever leader of the Tory party in Parliament. There was, however, a reason for making the remark we have quoted, and it is now partly suggested. The public is equally sceptical of the moral earnestness of the member for Buckinghamshire, and of his bishop. And the respective followers of the two leaders look with an equally jealous eye upon their movements. All the organs of the Church have expressly repudiated Mr. Disraeli's leadership, and High-Churchmen have, we believe, the most wholesome distrust of the Bishop of Oxford. Not, therefore, apparently, for his moral influence, but for his remarkable ability and activity does the Bishop command a hearing. He has the faculty of giving a powerful expression to widely cherished thoughts, and this is a day when such a gift is as highly esteemed as it was in those historic times when the schools of rhetoric most flourished in, even then, ancient Athens. The Bishop, in this respect, is the Thor of the Episcopal Bench, and if any modern ecclesiastical trier were to ask him of his

capabilities, he might safely reply, "I can speak better than any other bishop."

But it is not merely the author's ability that has directed attention to the Aylesbury Charge. His prelate arrogance, his sectarian scorn, and his holy denunciation of Dissent, have drawn down upon him rebukes from both lay and cleric journals. First amongst these is the *Daily News*. Our contemporary has seized on that point of the Bishop's address to which a brief allusion was made in the last number of this journal—viz., the classification of Dissent with bad cottages and beer-shops. The *Daily News* thinks it would be futile to read the prelate a lecture on charity or any other Christian virtue, but it considers, that as a public and state-paid functionary he has exceeded his rights in attacking the members of other communions. The matter is thus clearly and pointedly put by the writer:—

The Bishop of Oxford is a State functionary. It is no part of his duty to attack the Churches and Christians of the country not in communion with the Establishment. He cannot do this, indeed, without the plainest violation of the first duties and decencies of his position. Half of the whole religious community of the country worship outside the pale of the Establishment; but all contribute to its support. They do so on the understanding that its existence is compatible with the fullest religious freedom. In a State where the right and duty of private judgment is honestly recognised, a National Establishment cannot, in the nature of things, assume an aggressive position. Officially and for certain public purposes it represents the whole nation, and it cannot, therefore, without wholly forfeiting its character and dividing its corporate life, undertake a crusade against half the nation. The Bishop of Oxford is excluded by his position from any such attacks on his Dissenting fellow-citizens as that in which he recently indulged. As a State functionary he is a servant of the whole nation, of Dissenters as well as Churchmen. If he wants to make war upon Separatists, as he calls them, he is in a false position, and has much to surrender. He cannot expect or be permitted to enjoy at the same time all the honours, emoluments, and advantages of a State functionary, and all the luxury of sectarian freedom.

This could not have been better said, but there is a sting in the closing paragraph of this article which must have made the Bishop writhe:—

The Bishop of Oxford has spoken disparagingly of the Separatists, but there are some things, nevertheless, which he and his fellow-clergy might learn from them. The Dissenters of this country would suffer the loss of all their worldly goods, and be driven from their homes as the Covenanters were, before they would suffer the unspeakable degradation which the Bishop of Oxford has more than once quietly endured, and is about quietly to endure again—have the articles of his Church's belief decided for him by a miscellaneous party of lawyers over a green table.

The Church newspaper to which we have alluded is the *Clerical Journal*. We have so frequently had occasion to quote from this consistent and respectable organ of Church opinions that our readers will, we have no doubt, have formed a definite judgment of its precise individual character. It is a High-Church journal, but to say that it is a High-Church journal is not to give to it a very distinctive individuality. For there is more difference between the High-Churchism of Dr. Pusey and that of the Archbishop of Canterbury than there is between the High-Churchism of the Archbishop of Canterbury and the Low-Churchism of the Bishop of Ripon. There are, however, three main divisions of the party, which are represented respectively by the *English Churchman*, the *Guardian*, and the *Clerical Journal*. The *Guardian* is set in High-Churchism natural, the *English Churchman* is set in High-Churchism sharp, and the *Clerical Journal* is set in High-Churchism flat, and the semi-tone of difference between the three keys makes, we need not say, no little difference in the melody. The *Journal* being half if not a whole tone below the Bishop of Oxford, takes objection to his denunciation of Dissent, and administers to his lordship this, for a Church organ, well expressed rebuke of his pharisaic intolerance:—

In speaking of the hindrances which presented themselves to the priests of his diocese in the performance of their duties, the Bishop of Oxford said that beershops and bad cottages were deeply complained of, especially in rural parishes; but his lordship said these evils hardly belonged to the present occasion as a topic on which he need dwell, and he then turned to another impediment, namely, the presence of Dissent in the parishes. It seems to us rather unfortunate, to say the least, that these stumbling-blocks should be classed together, and the greatest stress he laid upon the latter. We cannot see why two such crying evils as the facilities of getting drunk, and the immoralities induced by bad cottage accommodation, should not have had some special notice in an Episcopal charge, since his lordship's opinion on the matter, emphatically expressed, might have had weight in the right direction. But, at all events, the close connection instituted between beershops and meeting-houses was rather unfortunate. It never can be forgotten that, in very many instances, Dissent was introduced into parishes by the neglect of the clergy; and that sometimes religion was almost kept alive by the presence of a sectarian influence. We admit, of course, that this is no reason why Dissent should be encouraged, but it should induce a little tenderness in speaking of it.

You see the High-Church tone even here! Dissenters are to be "spoken of with tenderness."

Thanks, on their behalf, most kind critic, but they will be quite content with justice.

Archdeacon Allen has written a letter to the *Guardian* stating that the burial service has been considered at four chapter meetings at which he has been present. At two of them the chapters came to a resolution in favour of a revision of the service, at the other two meetings the decision was against any alteration. Yes; it appears that after the most deliberate thought and discussion there are still clergymen in the Church who have made up their minds to continue to use the service on all occasions and over every man—excepting a godly Nonconformist. Another correspondent of the same journal excitedly congratulates the Church on the fact that no clergyman was obliged to read this service over the body of the murderer Hunt, but he is reasonably nervous about the critical position in which the Church was placed. "I venture," he writes, to "request the attention of the right rev. Bishops, and of the clerical body generally, to this fact, that if, of the fifteen jurymen who delivered the verdict at the inquest, only five more had joined the three dissentients, the officiating minister would have been legally compellable to bury this wretched malefactor with all those expressions of hopeful assurance which our Church applies to the holiest of her members. I trust, Sir, that this narrow escape from a painful embarrassment, which the alteration or omission of very few words indeed would have entirely obviated, will tend to open more fully the eyes of the clergy to the evil of allowing such imperfections to remain in our nearly faultless Liturgy."

"Painful embarrassment."—Embarrassment! What did Lacordaire write of the priest of Aubusson, who refused to bury a parishioner?—"Your brother has done well. He has behaved like a free man, like a priest of God, resolved to keep his lips from servile blessings. Woe to him who blesses against the voice of his conscience, who speaks of God with a venal heart. Woe to the priest who mutters lies over a coffin! who ushers in souls to the judgment of God for fear of the living and for a vile coin! Your brother has done well. Are we the grave-diggers of the human race? Have we entered into a compact to flatter its remains? More unfortunate than courtiers, who, at the death of a prince, are free to treat him as his life deserved. Your brother has done well." Is there no English clergyman who will ring these words in the quick consciences of his brethren, until they, too, behave like free men and priests of God? Is it possible that this question is to remain unsettled, and that the clergy are to rest contented with disquieted consciences?

The new regulations for the Oxford Local Examinations for the year 1864 have been published. The programme includes examinations in certain portions of the Scriptures, the Catechism, the Morning and Evening Service, and the Litany, for the junior students, and in the Greek Text of the New Testament, and the History of the Book of Common Prayer for the senior students. Notice is at the same time given, that the candidate will be examined in these sections "unless his parents or guardians object on conscientious grounds; and no one so examined can obtain a certificate without showing some knowledge of each of the two portions, whatever may be the value of his work in other respects." It is then added, "Candidates in whose behalf this section is declined will be at liberty to answer questions in the first portion only; but no one can be held to have satisfied the examiners in the section without both portions." We submit that this regulation is an entire reversal of the understanding of last year. It makes the examination, for those who have conscientious objections to the Prayer-book, a sham and a farce. What is the use of any such candidate making his appearance before the examiners? He is flatly told, beforehand, that, however well he may have done his work in other sections, he will not be held to have satisfied the examiners unless he passes in that very section which it is known he has not studied. This is to be the punishment for having a "conscience." You may, for your own amusement, go up to be examined, but you will get no certificate, and be marked throughout all future life as a "plucked man." As we have said, on this subject, once before, we should not object to the examination. If our younger men were better versed in the Prayer-book and its history, their Dissent would probably be of a firmer and more intelligent order; but there are undoubtedly those who will and must object, and on their behalf we protest against the "prelatical sectarianism" which has suggested this new scheme.

Just as Church-rates are declining in the country parishes the incumbents of the new district churches in the metropolis have resolved on making the

attempt to enforce them in their respective neighbourhoods. The result of the recent decision of the magistrate of Lambeth in respect to the liability of ratepayers in the district parish of St. Andrew's, Lambeth, has, we understand from the *South London Chronicle*, determined other incumbents to attempt, for the first time, a compulsory rate. "In St. Mark's, Kennington, an attempt is fully expected to be made; and in All Saint's district, New Cut, a rate is also advised to be made, while the parish church of Lambeth pounces upon the Pedlar's-acre Estate." The *Chronicle* calls upon the inhabitants of these parishes "to be up and doing, and to roll back this gathering wave." We have no doubt they will do so if they can be organised. But we cannot help admiring the astuteness of these incumbents. They have been planted with a lofty benevolent intention in the poorest districts of London for the purpose of winning over the inhabitants to the Gospel and to the Church. Both are now presented to them in the guise of the tax-collector. There is a new field open to the Liberation Society, whose duty it will be to show to them that Christianity is not to be confounded with a Church Establishment.

We have received the following letter respecting the very brief observations we made in our last number respecting the financial position of the Baptist Missionary Society:—

To the Editor of the Nonconformist.

SIR,—In your notice of the recent conference on the state of the Baptist Mission you say, "There are probably deeper reasons for it"—i. e., the present deficiency in the society's funds—"than any that seem to have occurred to the minds of the conference."

This ambiguous phrase naturally excites the inquiry, "Does the editor refer to anything in the public mind applicable to all Christian missions? or to some fault special and peculiar in the conduct of the Baptist Missionary Society?" Some of your readers think your remarks will be construed in the latter sense. I cannot believe that this was your meaning; but a word of explanation from you will be useful in the prevention or removal of misunderstanding.

Yours truly,

C.

In reply to our respected correspondent's letter we may state that our remarks had both a general and a special intention. The Baptist Missionary Society is not the only society that has suffered in its pecuniary condition. The fact is that the older Christian organisations of the country have now a host of active competitors which, in former years, were undreamt of. They can only maintain their ground through the means of an enlarged spirit of benevolence and a systematic extension of their agencies. We regret to have the impression that the money-giving disposition has not, during the last ten years, increased to anything like the extent of the increase in material resources and comforts. This is one cause, and one that may be removed, if we believe that it can be. Another was suggested when we read that there are somewhere about 1,000 Baptist churches in the kingdom who contribute nothing towards the Missionary Society. We apprehend that by some reconstruction or extension of the agencies of the society a large proportion of these churches might be made to contribute. The literary unattractiveness of nearly all missionary periodicals, and the want of special leadership, may also, to some extent, account for the failure of missionary funds. These remarks do not apply to the Baptist Missionary Society exclusively, but to most societies, whether Church or Dissenting. Of this, however, we are sure, that the most fatal course for any public institution to take is to reduce its proper expenditure. If the work done be good work, and can be justified, there need be no doubt of money being found to pay for it.

THE OPINIONS OF THE PRESS ON THE ELECTORAL POLICY OF THE LIBERATION SOCIETY.

The policy laid down and adopted the week before last at the Radley's Hotel Conference, and endorsed last week at Manchester, is beginning to excite the marked attention of the press. Two of the leading papers of the northern city have discussed the subject at length. The *Manchester Examiner*, the organ of the advanced Liberals, after giving the drift of the paper read by Mr. Miall, says:—

We will not undertake to say that this picture is not as truthful as it is severe, and we are not sure whether, on other questions besides those which are grouped around the fundamental principle of religious equality, the course which Mr. Miall recommends would not turn out to be the straightest and shortest cut to a resuscitation of Liberalism as a paramount power in national politics. There can hardly be a doubt that the Liberal party is losing its hold on the nation. The process is not of recent date, it has been going on for years, and the reason does not require much searching out. It is the want of distinctive principles. Take a Whig and a Conservative of the average types, and what difference shall we find between them? The creed of the Conservative is, we have gone quite far enough in the direction of

reform. The creed of the Whig is, we will go no further. One is a positive, the other a negative recognition of the same principle. The Conservative and the Whig stand on opposite sides of the same tub. Says the one, We have trundled this thing before us far enough. Says the other, I'm of your opinion, and am heartily tired and sick of the game, and will be hanged if I stir it an inch further. Both are willing to "rest and be thankful." One, because he has managed to preserve so much. The other, because he is not expected to achieve anything more. This is the present attitude of parties; and it is easy to see what immense advantages it gives to the Conservatives. They have something to maintain. They are in possession of an ample territory, to which they can point as something worth defending. They have a "cry" with which to go to the country; not a good cry, it is true, but still one which is intelligible and consistent, and, therefore, serviceable. They can point to our "glorious constitution," our "Protestant Establishment," our "army and navy," the "wooden walls of Old England," and even "our bishops and clergy," for four-and-twenty prelates, in good condition, all in a row, are a sight to feast the eyes upon. But the Liberal party has no cry, except the cry—We won't do anything. Now this do-nothing attitude is simply incapable of being defended, except upon Conservative principles, and hence, the moment a Whig opens his mouth to justify his "Rest-and-be-thankful" theory, he is compelled to talk Toryism. We really see nothing that can be done by those who want to be moving, except cutting the string which tethers them to their torpid allies, and marching on without them.

After advertizing to Lord Palmerston's eight years' dictatorship "on the basis of a shameful and almost avowed compact with the Tories," the *Examiner* goes on to say that it cannot deplore "the speedy doom which seems likely to overtake this shuffling, discreditable, unprincipled compromise."

Nothing worth keeping will be lost by its downfall. There will not be a whit less Liberalism in the nation. It will delay no good measure. It will not rob us of a single reform. It will simply help to make us honest, and to lay in broader and healthier convictions the corner-stone of a nobler and more enduring fabric.

But—"there is a future for Liberalism, and it might begin to-morrow if the leaders of the party had sufficient courage to take a bold and consistent course with a cluster of great questions which have a firmer hold than they are aware of upon the sympathies of their followers."

The *Manchester Courier* (Tory) speaks of the proposals laid before the conference in that city as insidious, and therefore the result of deep thought. It is devised for the purpose of bringing the lukewarm and indifferent Liberal party to its senses, and to reclaim the waverers.

We think it is well adapted to its purpose, if it be true that all Liberal candidates at the hustings are to be compelled either to pledge themselves to the destruction of the Established Church, or, in default of such pledge, to be deprived of the support of pious Nonconformists. . . . No doubt all this is intended to operate upon the pure Whig section of the "great united Liberal party." It is designed for a double purpose—to assert the independence of the religious agitators for "equality," and to intimidate those scions of the Whig aristocracy to whom the friends of the Liberation Society have hitherto given their votes in the expectation that the said "whipper-snappers" would "go in" for the whole thing—even the utter and entire annihilation of the Established Church itself. The friends of the Church ought to be very much obliged to Mr. E. Miall and his society for thus suggesting to them the half-forgotten maxim, *Fas est ab hoste doceri*. The only good use which they can make of his plan is to act upon it without delay. All that talk about acting independently of the Liberal party, is what Mr. Burchell, in the "Vicar of Wakefield," used to call "fudge." It is admitted by Mr. Miall that the Liberation Society is "a main and active portion of that party," and we cannot suppose that the society is about to perform the Hibernian feat of turning its back upon itself—in other words, that it is about to give itself up, and therefore we must keep our eyes very wide open and act accordingly.

Two Leeds papers have also given their deliverance on the subject. The *Mercury* will not allow that the Liberals, as represented by Lord Palmerston, are exactly similar in the complexion of their politics to the Conservatives, as represented by Lord Derby, because the Premier's foreign policy is more liberal than that of the Opposition leader, and that is uppermost at present.

We, amongst others, therefore, should hesitate to pursue a policy which, if it overthrew the present administration, would seriously endanger the foreign interests of the country, without bringing the Dissenters one inch nearer to the attainment of their cherished object.

The *Mercury* thinks the new policy recommended to be hazardous, if not suicidal:—

Now if the Dissenters, sacrificing all other considerations to the removal of their own grievances, insist upon forcing their claims too obtrusively on the Liberal party, they may, instead of grafting their principles upon existing Liberalism, force existing Liberalism into a combination with existing Conservatism. In other words, as there are few points of domestic policy which excite much interest, they may make questions connected with religious equality the centres round which parties rally, driving Church and Dissent into opposite scales in the political balance. The present Liberal members and electors, who belong to the Church of England, and have only voted against Church-rates because of their dependence upon Dissenting support, would withdraw to the Conservatives, or rather would join with the Conservatives in forming a party opposed to the Dissenters. This would, we think, be the natural tendency of Mr. Miall's plan of operations. The Conservatives are already

willing enough to accept the Church as the basis of their party organisation. If the Dissenters took the challenge, those Liberals who do not go with them must go over to the other side, and the Dissenters might be left high and dry, altogether stripped of power and support, and unable to carry a single election.

But the most serious objection of our contemporary is thus oddly stated, and we can assure our readers that it has not been copied by mistake from the *Record*:—

To a political Churchman we have a great objection, because the character is an unnatural union of the Church and the world. But a political Dissenter is precisely the same thing, with the addition that his character is infinitely more inconsistent. That a body which exists for religious purposes should be perpetually meddling with politics is in itself a sufficient anomaly. But the anomaly becomes still greater if one of the fundamental principles of that body is that religion and politics, or the Church and the State, ought to be kept entirely separate. We should dread the day when Dissenting questions became the great subjects of political contention, because we feel certain that it would have a powerful tendency to turn Dissenting bodies into political, rather than religious, organisations. Many earnest Christians deeply deplored the evil effects produced last year through the political spirit which manifested itself in what was called the Bicentenary movement. Anything which draws Dissenters or Churchmen away from the spiritual to the secular side of their several systems is deeply to be lamented as injurious to both. It is this which makes us object to a State-Church and to Church-rates. It is this, too, which makes us object to a political movement making the severance of Church and State and the abolition of Church-rates the foundation for party organisations.

The *Leeds Intelligencer* says that after the policy announced by the Liberation Society, "unless the Palmerston Whigs be content to become more than ever dependent upon Conservative support, they must prepare for a new compact, whether it be hatched at Willis's-rooms or elsewhere." The *Intelligencer* after describing in its own fashion the plan propounded at Manchester, says:—

The Church of England is too deeply rooted to be overthrown, even by the really politic device adopted at the conference of the Liberation Society. "Religious equality" we have already. That which the Liberationists aim at is ecclesiastical equality, to be obtained by reducing all others to their own level. They may, however, embarrass Whig candidates at elections, send out their lecturers, and issue their pamphlets, but until they furnish practical evidence of the superiority of the ecclesiastical system which they advocate to the one which they condemn, the Church of England will remain as proof against their new tactics, as it has against those which they now abandon.

Little notice has, as yet, been taken of the new Liberation policy by the metropolitan press. The *Morning Advertiser*, with its usual disregard of accuracy, speaks of it as having for its object "to ensure the advent of a Derby Government," and quotes the antagonistic article of the *Leeds Mercury*, "formerly one of the most zealous advocates of the Liberation Society." The *Record*, of course, quotes the *Advertiser's* description of "A Liberation Plot" (why a plot?) without troubling about its perversion of the truth. The *Freeman* (Baptist), which has for some time been ably advocating the general policy accepted by the London Conference, says:—

We, of course, cordially concur in the views of the assembled gentlemen, and hope that practical form will soon be given to the policy they recommend. We know that it is worse than useless to appear even to dictate to electors. It is to the free only we are able to appeal at all, and they justly hold themselves to be, in each case, competent to judge for themselves. But while anything bordering on dictation is out of the question, we may surely ask them whether the conduct of Mr. Disraeli and the political clergy in combining against Nonconformists, does not warrant, and even demand, of the latter to combine, both for their own protection, and for the assertion of those higher ecclesiastical principles which few of the rulers of this world know. There is nothing narrow, nothing sectarian, in what we propose. Established sectarianism is banded together to humiliate both us and the Church of Christ, and we only ask that Dissenters should do in the interests of all sects what their opponents are doing for their own single sect. Ours is a truly catholic course,—their catholicism is limited to the users of the Anglican Prayer-book, and to those who have subscribed it. Under present circumstances, then, we have no cause to be ashamed of meeting a narrow sectarian combination by one perfectly unsectarian.

The *Freeman* would initiate appropriate action in the House of Commons. Why not at once meet the political Church movement by a universal demand for a committee of inquiry into the working of Establishments in the British Empire?

The demand might be urged either by petitions alone from all the Nonconformists in the kingdom, or by petitions equally numerous in support of a motion. It is not necessary that such a motion should be carried; it will be of invaluable service to us if it only apprises Liberal candidates of one question on which they must make up their minds, if they wish at the next election for the support of the Nonconformists.

The *Patriot* only partially approves the new policy of the Liberationists:—

They do rightly in retiring from the lobbies of the House of Commons; and all that at present they should have undertaken to say to their supporters as electors is, "Do not forget your principles, and make the best use of your influence." In counselling them to abstain from voting for candidates who do not come up to the mark, and to separate themselves from the great

Liberal party, they have outstepped their province, and given what we cannot help thinking very mischievous advice.

Our contemporary then quotes an extract from a speech in the same sense made by the Rev. R. W. Dale at a Liberation meeting at Birmingham (reported elsewhere). The *Patriot* does not, however, after all, wish the society to have sought to do "with Parliamentary manoeuvres and electoral conflicts," for it adds this important qualification, which really seems to us to stultify its previous objections:—

It is part of the duty of the society to endeavour to return members who will be able wisely and clearly to represent the views of the voluntaries in the House of Commons, because that is the platform from which their teachings can be best heard; but we should be sorry to see the Liberation Society degenerate into a Radical club, aiming to influence elections and win seats.

The *Caledonian Mercury* heartily supports the Liberation policy, and believes it will find a sympathetic response in the minds and hearts of all true Liberals throughout the country.

There is no disputing the fact that the country is ill at ease with affairs as they are, and that it would gladly hail a change, even though that change should involve the return of the Conservatives. Recent elections demonstrate this. It is evident to everybody who is not afflicted with judicial blindness that the Whigs have no chance in elections where they are left unsupported to fight with the Conservatives, the true Liberals holding aloof, as they are bound to do, when the issues in dispute do not affect them or their principles. In Edinburgh, probably more than any other city in the kingdom, this has of late been made abundantly clear. Our municipal elections have nearly all been in favour of Conservative Churchmen, solely because the Liberals of the city could recognise no difference between them and professedly Dissenting Whigs; and we would not be at all astonished to hear, were a general election to take place early in the coming year, that the Liberals of the city had sunk their votes altogether, and allowed Conservatives to be returned.

Church Establishments and ecclesiastical questions are occupying at the present time an amount of attention hitherto unprecedented in our national history. The coming struggle is evidently approaching fast; there is on all hands a general buckling on of armour for a great fight; the slumber in which Dissenters have been steeped, and by which they have so long been enslaved, is passing away, and the certainty is that the day is coming when every man who values truth and freedom will be tried as if by fire; it is well, therefore, in view of such a conflict, that the Liberation Society should put its members on their guard; that it should call upon them to separate themselves from false or time-serving friends, and that it should, as it is now doing, look warily and carefully at the hustings as the field on which the battle must be fought and the victory won. If Liberal Dissenters prove only true to themselves and their principles they need fear nothing, and may gain much; if, on the other hand, they suffer themselves, as they have too long done, to be befooled and betrayed in the name of Liberalism, upon their own shoulders must rest the blame.

Two of the Ipswich papers support the plan. Referring specially to the Church-rate question, the *Suffolk Chronicle* says:—

It will become a test for Parliamentary candidates, and the leaders of the Liberal party will have to make up their minds to one of two things—to advocate religious equality, and so enlist the suffrages of the masses; or support religious inequality, and so lose the confidence of the party and office.

The *Suffolk Mercury* asks "the serious attention of its readers to the suggestions put forth by the Liberation Society, and upon which they rely to provoke an earnest, vigorous, and energetic spirit amongst the Liberal party, and in course of time to effect the abolition of those iniquitous religious disabilities and inequalities bequeathed to the country by the unrighteous and intolerant legislation of bygone years," and adds that "unless Dissenters make a firm stand and demand their equal rights and liberties with a determined front, they may wait long before they obtain the boon."

This day a conference of the friends of the Liberation Society is to be held at Bristol on the subject. We shall be anxious to learn whether they are ready to endorse the perverted description given of the new plan by the most influential local journal (the *Mercury*) which speaks of its promoters as "a handful of fanatics, blinded by their own crotchets and intolerable self-conceit."

GREAT LIBERATION MEETINGS.

FREE TRADE HALL, MANCHESTER.

The Liberation Society has not before ventured on holding a meeting in the present Free Trade Hall, though it held one in the previous and smaller structure some years ago. The experiment was considered a bold one, but the result showed that the local committee had not miscalculated in their estimate of the interest taken in the anti-State-Church movement by the Manchester public. That great and fine room was completely filled on the occasion; several hundreds of persons paying a shilling to secure reserved seats, and the gallery, in particular, being packed with people. The audience

was also as enthusiastic as it was large, while the platform was filled with members of the conference, and with a considerable body of the Nonconformist ministers and leading laymen of Manchester.

Mr. HUGH MASON, of Ashton, acted as chairman, and the deputation from the society included the Rev. G. W. Conder, of Leeds, and the Rev. H. W. Parkinson, of Rochdale, in addition to the three gentlemen who had acted in that capacity at the morning meeting. At half-past six the proceedings commenced with prayer, offered by the Rev. Patrick Thompson; and after Mr. Warburton, one of the secretaries, had read letters accounting for the absence of Mr. Barnes, M.P., Dr. McKerron, the Rev. A. McLaren, Mr. Leese, and the Rev. A. Mursell.

The CHAIRMAN, who was loudly cheered, said that the principles of the Liberation Society were not co-extensive with the society's history. They were not young, but took their date from that distant period of time when the Divine Master uttered the memorable words, "My kingdom is not of this world." (Loud cheers.) Those principles had been prominently worked up in the history of this country, especially during the last thirty-five or forty years. From the time when the claims of Roman Catholics were conceded to the admission of representatives in Parliament; from the period when the priests of the Roman Catholic Church were denounced by the *Times* as surplised ruffians; from the time when various disabilities were removed from Protestant Nonconformists, and when they were admitted to the magisterial bench, and allowed to become members of town councils—from that time the principles of this society had been growing and consolidating. (Applause.) They recognised as the supporters of their principles very many who were not strictly identified with the society; and amongst those eminent men who were claimed as their best supporters, was the man who, in the time of his early history as a statesman, liberated the sister kingdom from the incubus of a great number of bishops, and who also, a very short time ago, in his more mature years, admitted the Jews to Parliament, namely, the great leader of the Conservative party, Lord Derby. (Cheers.) Judging men by their actions, Lord Derby when in office was one of the heartiest and most influential supporters of this society. (Applause.) They claimed also many dignitaries of the Established Church, for in the sermon preached by the Dean of Chichester in the Manchester cathedral, a week or two ago, there were principles uttered which could not be more in accordance with the society's principles. Like Dr. Hook, he (the chairman) repudiated with all his efforts the reference for solution of great Christian principles to a House of Commons composed of Jews, Turks, infidels, and heretics. (Cheers.) As a society, they had no hostility to the Episcopal Church; they loved what in her was good; they recognised most cordially the great learning of her divines; they recognised the loyalty to truth of some of her clergy, and the devotion to duty of her parish priests; and their only object was to remove the obstacles to her good. But, as Christian men, they had a right to denounce what in the Church proved a scandal upon religion and upon the Christian name; they had a right to denounce what had existed in Ashton-under-Lyne—a non-resident rector, receiving a stipend of more than 1,000*l.* a year, and who for twenty years had never shown his face in the parish whence he derived his stipend—"Shame, shame," and hisses; they had a right to denounce the nepotism of the Bishop of Chester, who the other day appointed his youthful son to a place of great emolument, over the heads of hundreds of others who were more entitled to it; they had a right to denounce the Bishop of Durham; and they had a right to denounce those arrogant social assumptions of some of the clergy. (Loud cheers.) They had a right to denounce all those influences which coerced consciences, corrupted the purity of religion, and which were opposed to freedom of thought and speech. But while denouncing all this, they did not claim exclusive privileges, but to be placed, as regarded religion, on that broad and common platform which had been made by the Author of all religion. They were not at all self-seeking, and they would heartily rejoice when that day arrived, as arrive it would, when there would be, as there had been in the Established Church of Scotland, the secession from the ranks of the clergy of the Church of England of honest and laborious ministers of the Gospel, on account of the disabilities which were placed upon their consciences in the discharge of their religious duties. They wanted none of the property of the Church, not a penny of what had been legally left to Episcopalians or Roman Catholics; but if any money had been left to the nation at large, they claimed to have a voice in the appropriation of that money, not for religious purposes, but for the secular uses of the people of England at large. (Loud cheers.) Manchester in former times had done things whereat the civilised world rejoiced and was glad, and sure he was that the citizens of Manchester at this time of day would not go backward; but that, as they had already knocked off the shackles which impeded our material industry, they would now knock off those shackles which interfered with our consciences as regarded religion. (Loud cheers.)

The Rev. J. A. MACFADYEN, in the absence of the Rev. Watson Smith, briefly moved the first resolution, as follows:—

That, in the opinion of this meeting, experience has confirmed the teaching of reason and Scripture, in demonstrating the adaptation of the voluntary principle to the maintenance of spiritual organisations, and the injurious tendency of

national religious establishments, as exhibited in the serious evils inflicted on the members of the established communities, and the injustice done to those who, in the exercise of the right of private judgment, dissent from the faith and worship upheld by the authority of the State.

The Rev. GEORGE W. CONDER, of Leeds, seconded the motion. In his opening remarks he referred to the position of the Liberation Society, which had attained its majority, and could no longer be despised—the Church having deemed it necessary to form counter associations all over the country. He was proud to say that he had been connected with this society ever since it was formed, and he was never prouder of it than now. (Applause.) They might rejoice in these Church Defence Associations, because they wanted the fight to be over, and because they were sure there could be no peace for earnest and conscientious Christian men in this country until this battle had been fought out. (Applause.) Their Church friends said they were defenders, not aggressors.

Dear injured innocents! They send their bishops to sit in the House of Lords, and to reverse the twice-asserted decision of the Commons, by no inconsiderable majority, to relieve a large portion of the people of this country from the payment of taxes in support of that which they do not believe, and from which they derive no benefit, and then say, "We are not the aggressors." And then, when they have got the law, if any of us refuse to obey it they send a policeman to take our silver spoons, and our bundles of cloth and calico, and our best drawing-room chairs, and anything that comes to their hands, in order to make us pay tenfold if they can, and then they come and meekly tell us, "We are not the aggressors." For centuries past they have laid their hands on the doors of the universities and have held them close shut in our faces, only allowing them to be opened in obedience to the liberal feelings of certain large-minded men in the universities, but opening them only a little way, so as to admit, as it were, only the thinnest men—(laughter)—and then say, "We are not the aggressors." They refuse us the use of the parochial burying-grounds of our country, which are the common property and right of the whole country—(Hear)—and not content with that, in some instances they take the opportunity most grossly to offend and insult us in the hour of life's deepest grief; and then they come and tell us, "We are not the aggressors." They exclude us from a share in the management and participation of the benefits of a multitude of the educational establishments of the country, which were endowed, not for their sole use, but for the benefit of the community at large, and then they come and meekly tell us, "We are not the aggressors." Mr. Conder called this also "rubbish." In one sense he acknowledged they were aggressors, namely, in the sense in which those who opposed the corn-laws were aggressors, or the Italian patriots, or the anti-slavery party thirty years ago. In that sense they were aggressors, but in no other.

They did not believe that any form of religion should be connected with the State. If they did the Church of England was certainly not that one—a Church, the constitution of which was not found in Scripture, with services and articles diametrically opposed, a Church which, though alone recognised by the State, did not do the half of the spiritual work of the country, but was stimulated and excited to undertake what it did by the vigour and success of the schisms of the more spiritual bodies about her. The Church was not infallible, for its right rested either in the Sovereign, or in Parliament, or in all three combined. The historic character of the Church did not give her the right to be established by law, and the penalties which surrounded it had become a dead letter and could not be enforced. They must take a step either forward or backward; they must either revoke the acts of toleration, or carry on these acts to their completion; and what was this but placing all citizens upon a level in the State in respect to their religious convictions? Mr. Conder then referred to the bondage of the Established Church.

One of the most vital things to a Church was the purity and efficiency of its ministry; and to this end the utmost care should be taken in the selection of proper persons to fill that office. Now, who appointed the bishops? As the best answer, he read the following from the *Saturday Review*:—

The fortune, good or evil as he may esteem it, of having to appoint to all the highest benefices of the Church, has fallen to Lord Palmerston. The circle is now complete. The four archbishoprics and the sees of London and Durham lacked but the deanery of Westminster—the snuggest thing in the Church—to form a perfect and entire round of good things to bestow which has perhaps never before accrued to a single patron. It is not so much a discredit as an accident to Lord Palmerston that he knew nothing about the Church and its real wants, or what those, whose judgment was worth anything, thought about the Church.

("Hear," and laughter.) And this was the man who, according to this Church authority, had the making of the appointments to all the highest offices in the Church. The Church was not a whit better off with regard to thousands of her ministers, nine-tenths of whom occupied livings that were in the hands of private patrons. "Choose me for their minister!" might many a rev. gentleman say, "Why, I bought them, or, if not I, my grandfather or my uncle did, and gave 4,000*l.* for the living." "Choose me for their minister!" might another say, "Why, the living has been in the gift of our family for centuries, and I was born to that particular living; I was destined not only to the Church, but to that particular ministry in the Church, ever since the nurse went down stairs and said it was a boy." (Loud laughter.) In the teeth of the law against simony, the reversion of livings was openly and unblushingly put to sale, sometimes with remarks about the age and infirmities of the present incumbent that ought to expose both buyer and seller to indelible disgrace. (Hear.) These things were done in open day. Could the Church alter her formularies? It was to be presumed that in the course of three or four centuries any living Church might wish to alter her speech and adapt it to the times. Could the Church do that? Not a letter could she alter. They knew what demands had been made for the revision of the liturgy, and they also knew with what success. Should Convocation to-morrow set itself earnestly and heartily to work to construct a new Prayer-book, what

would happen? Why, the present one would be torn into three pieces. The Evangelical clergy would go away with the Thirty-nine Articles, and only a small portion of the Rubric; another party would make the Evangelicals welcome to the Articles, but would cling very earnestly to the Rubric, and add a few ceremonies to it; while a third party would let the others take both Rubric and Articles and be perfectly content with the grand old service of prayer, which they knew very well had a deep hold upon the hearts of the people of England, and would have for centuries, whatever the Liberation Society might do. It was a most pitiable spectacle; the Church of Christ, that ought to be free, and in the freest attitude possible towards men, if she was to appear in her own native beauty, and put forth her own native force—fettered and bound, with golden chains, it was true, and with silken cords, but effectually bound—a Samson in might, but shorn of the locks of strength whilst reposing in the Delilah-lap of the State—(cheers)—able to cope with heresy and schism, and deal with both in the most summary fashion if only freed, but now in fetters and forced to tolerate the grossest heresy within her own pale, without power of casting it out, and to endure the incessant attacks of flourishing schisms around her. (Cheers.) If that were true—and any candid Churchman in the land might be challenged to deny its truth—who should say they were other than the Church's friends who sought to break her bonds and set her free? (Cheers.)

When the resolution was put, a person in the body of the hall rose, and, after some confusion, said, with a strong Irish accent, that he had an amendment to propose—that the people of Manchester don't entertain that resolution, on Protestant principles. (Loud laughter and continued tumult.) The amendment is, that as you are Scribes and Pharisees on that platform—(laughter and cheers)—the public of Manchester does not entertain the resolution. (Renewed uproar, in which the cause of the disturbance was somehow extinguished.) The resolution was then put and carried. About half a dozen hands were held up in opposition.

Mr. EDWARD MIALI, on being called upon by the chairman, was greeted with loud and prolonged applause. He said:—

The resolution I have to submit is to the following effect:—

That, attaching paramount importance to the principle already expressed, this meeting heartily approves of the resolution of the executive committee of the Liberation Society to employ all the legitimate means at their command to prevail on all those Parliamentary electors who concur in the society's objects to refuse to subordinate to mere party claims the serious responsibility imposed on them by their conscientious convictions, and to exercise their franchise at future elections with a primary view to obtain the legislative recognition of their principles.

It has usually fallen to my lot, ladies and gentlemen, to expound or to enforce the principles of the association which I here represent. I need not assure you that I have been connected with the Liberation Society from its commencement; I need not tell you that I take a deep interest in the principles embodied in this society; but I have now a task imposed upon me of preaching amongst the friends of religious equality a new doctrine as to the use of their political power; and, inasmuch as the doctrine I have to announce will probably meet with some dissent in many minds at first blush, I beg to introduce what I have to say by reading to you a short extract from a work just published, which I wish all of you to read from end to end, viz., "A Letter to the Right Hon. W. E. Gladstone on the Present State of the Church Question," by the Rev. Christopher Nevile, rector of Wickenby and vicar of Thornby. In this pamphlet Mr. Nevile informs his readers how it came to pass that he got so intimately and permanently associated with the Church as by law established. Alluding to a pamphlet which had been sent to him by Mr. Robinson, of Cambridge, and entitled, "The Sin of Conformity," he says:—"According to Mr. Robinson's theory, it seems that at twenty-three years of age I embarked in a course of sin in which I continued for about thirty-three years, until the first of January last, when I abandoned my wicked course of life, by resigning my 700*l.* a-year and my conformity together. Now, assuming all Mr. Robinson's positions in this stinging pamphlet, my case is that I have been the victim of a system which is created, sanctioned, and regulated by the law of the land, for which all Dissenters alike are as much responsible as for the Crimean war or the imposition of an income-tax. When I was a mere child, two livings were given to hold for me until I could take them. I was what is called 'brought up to the Church.' As a very young man, my mind oppressed with many difficulties, my head confused by a vast number of theological propositions, and my conscience dragged by a whole series of equivocal explanations, I signed all this multiplicity of articles and formularies, and, as far as I can see, death alone will terminate my punishment. I very soon saw my error, but retreat was at that time practically impossible. I have done all in my power, for the last twenty-five years, to promote an entire change in our Church 'system.' Nearly twenty years ago I devoted as much as the net value of my life interest in my Church preferment was worth, to the service of the Church, so that no mercenary motive could be attributed to my retaining my position. I have now resigned that position altogether, and I find myself by the laws of the land actually deprived of civil rights which are not denied to a returned convict who has completed his term of penal servitude." I had the pleasure to come across Mr. Nevile some little time ago, and I was deeply impressed with the earnestness with which he urged upon me the responsibilities of Dissenters in relation to those who were under restrictions in the Church. He called upon me, as he has in this pamphlet called upon all who sanction the principle of religious equality, to use the political power which is placed in our hands for the sake of giving legislative effect to the principles that we profess; and he would not hear of anything that can excuse those who make such professions from fulfilling the duties imposed upon them by those professions in giving to them effect by their votes at the hustings. (Cheers.) This appears to me to be a very suitable introduction to the subject

which my resolution brings before you. I know that I must ask freedom of speech, and even although there may be dissent from some of the views I put before you I still claim your indulgence that I may go to the end of that little which I have to submit to you, in order that it may have your candid judgment. (Applause.) Everyone will admit, who knows anything about the political history of the country, that there has been a long and honourable, and, I will say a useful and to a great extent fruitful, connection between the friends of civil and religious liberty, or rather, I may say, the friends of equality, in this country, and the Liberal party. Every one knows that the politicians of Liberal principles who have achieved on behalf of our countrymen great and glorious results, in trade, in commerce, in navigation, in municipal government, in almost all those affairs that touch our temporal interests—everyone knows that great things have been achieved by the Liberal party, not entirely by their unaided strength, but with the cheerful, hearty, and I will say, beneficial, co-operation of the Dissenters of the land. (Applause.) Such things, for example, as the abolition of the corn laws, the abrogation of slavery, and many others, that have distinguished legislation in our later times, could never have been accomplished had not the Nonconformists of this country put aside, as it were, their own peculiar grievances, and given themselves heartily to the accomplishment of great national purposes. But now these things have been achieved, no great question is before the public mind. The domestic policy of those who are in power has been very aptly and suitably expressed by Lord Russell when he takes for it the motto, "Rest, and be thankful." (Applause and laughter.) We, according to his own remark, can find but little discrimination between the two great political parties. And one of those parties, be it remembered, is made strong mainly by our strength. Now, the policy which is recommended by the resolution which I have put before you—which has been determined upon by the executive committee of the Liberation Society—which has been sanctioned by a large conference of its friends in London—and which to-day received the almost unanimous approval of a conference held in an adjoining room,—the policy consists in this: that we should stand up to the full height of our rights and our strength. Hitherto we have made a party predominant in our electoral motives and conduct. For the future we mean to make our principles predominant. (Hear.) There is no intention of breaking away from the Liberals. We have no quarrel with them. We cast upon them no blame, no affront; but we say they have achieved their objects—and they are great national objects, we admit; they have achieved them with our help, by means of sacrifices and work which we have submitted to or done; but we who helped them have yet to gain all that we demand. We are not even permitted to stand up like men and claim to be considered as the equals of our fellows. We may do so, as we do frequently, in our social relations, but we have never consistently done it in our electoral conduct; we have almost invited neglect and insult by the low and humble bearing that we have assumed. It appears to me, and I hope it will likewise appear to this meeting, the time has come when we ought to reverse this. I pledge none of the gentlemen around me to my expression of sentiment in this respect; but, personally, this is the manner in which I intend to receive future candidates for my votes. After having ascertained whether their general political principles are in unison with my own, I intend to put to them these questions:—"Do you propose to represent my rights as a citizen in the Commons' House of Parliament—do you admit that I am equally entitled to all that belongs to the nation, and is shared generally by the people, with any of my fellow-countrymen? or are you going to keep up a distinction between the rights which I hold and the rights that I hold, simply on the ground of my religious convictions and faith? Because if, for the sake of marking your sense of disapproval of my religious faith, you choose to brand me with a legal inferiority before my countrymen at large, then I say, you may be a very good member of Parliament, but you cannot represent me." (Cheers.) That is the course which I intend to take. But that is not precisely the course which has been adopted by the meetings I have already spoken of. The idea is this. Every constituency numbers among its electors a certain portion of those who sympathise thoroughly with the objects and the principles to which your attention has been directed this evening. That portion may be larger or smaller, as the case may be. We say, if it can be ascertained in any one constituency, that the majority, or a full half, of those who vote for the Liberal candidates, hold the principles that we profess, and sympathise with the objects that we have in view, they have a right to demand on their behalf, where there are two members to be nominated, that they shall have the nomination of one. Where there is only one member, then they have a right to an alternate nomination. Where they cannot boast of being a majority or even a full moiety of the Liberal electors by whom the candidate is to be returned, then let them so far proportion their demands to their strength as to make them just and reasonable to all parties. We want no intolerance; we do not expect that principles—novel in some respects—and large and searching as ours—shall be set up as the electoral test, under any possible emergencies and contingencies. All we intend to do is to try to raise up all the electors of the kingdom who sympathise with us in our professions and our principles, to that position in which they will fairly and honestly appreciate their own strength, and make use of that strength not to annoy others, not to defeat this party or that, but simply for the advancement of truths which they deem all-important. (Applause.) This is the general policy upon which we have determined. We want in fact to put life and power in the opinions which they hold—to consolidate those opinions into motives of action; and we are going to call upon all who sympathise with the Liberation Society to use such electoral power as the constitution may have vested in them in order to the advancement of the principles they hold. (Cheers.) I shall not detain you by any argument in favour of this course. There is one objection which will instantly start forth probably in the thoughts of many who are here present, to which I will give a very brief reply. It is admitted, I think, and will be admitted by all, that at the present moment there is no very clear distinction between the political parties existing in this realm. They want something to fight over. They agree so well, that when Lord Derby is in he represents the Liberal-Conservatives; and when

Lord Palmerston is in, he represents the Conservative-Liberals. (Laughter.) And what difference there is between the Conservative-Liberal and the Liberal-Conservative, I must leave to the acute ingenuity of the men of Manchester to make out. (Laughter and cheers.) But it might be said, "Although there is no domestic question between us, between these parties, constituting a clear line of demarcation, there is the foreign policy of her Majesty's Government, which at the present time, and especially for the last three or four years, has been all-important. Let me give just weight to that argument. I do not despise it. I will not deny the fact that, in the main, the European, and, I hope I may say, too, the American policy of the Government—(applause)—has been in general conformity with the opinions of the people of England. (Cheers.) I admit it; but then, on the other hand, I want you to look at this. All the policy which came down to the time of the incoming of the present Government was the line which the present Government have carried on and continued. I will refer to one fact. You all remember that we thought, during the time of the Conservative administration, that Lord Malmesbury did not fairly represent the opinions of this country upon the Italian question. What did Lord Russell do as soon as he got into office? He told us that he had looked over all the documents connected with the administration of that department, and relating to that question, and he could only announce to the House that he saw no reason whatever for deviating from the line marked out by his predecessor. Then, I think it may be taken for granted that the foreign policy of this country is pretty secure, whatever may be the administration now in office, for the people of England themselves shape the policy which the Government adopt. Then again, how long are we to put in abeyance all great domestic questions, in deference to questions of considerable magnitude interesting the welfare of foreign peoples? For my own part I rejoice—no man can rejoice more fully and with more interest than I do—in the achievements by which Italy has once more become a great nation. I rejoice as much as any man can do in the course which the Government pursued on that occasion. I rejoice also in the course which it pursued—of perfect neutrality and non-intervention—in the American quarrel. But, after all, our first duty lies to ourselves, to the principle we hold, the religion we profess, and the interests of that church with which we are associated. I believe that no harm can happen to the welfare of the world whilst we are devotedly pursuing what we regard as our duty to God. In his divine providence he will see to it—more especially if we take such means as are commended to us by wisdom and by prudence, in order that our opinions may be carried into effect; but, in his divine providence, he will see to it that the general interests of other nations along with our own are progressing and developing towards a better and higher state of society amongst them. (Applause.) But we have a duty, and that duty ought to be performed. We are only partially responsible for the welfare of those who live beyond us; we are entirely responsible for the welfare of those who are round about us. What we want is this—that each man will primarily regard his principles and act for them at the next and at all future general elections; that he will put them first; that he will subordinate his attachment to party to his attachment to principles; and that whatever may be the loss that may accrue to us, however our party may shrink and dwindle and seem to shrivel away, we shall yet be planting a new life amidst incipient death, and shall be reviving and vitalising the Liberal party itself. (Applause.) This is the policy which I commend to you, which I should have liked to have been able to commend to you by clearer statements, by more solid arguments than I have been able, from physical indisposition, to put before this large and magnificent gathering. I earnestly call upon you, in the name of all that is holy and true, so to employ those powers with which you have been invested by the goodness and the wisdom of God, as citizens of the realm, as that his church may be freed, that justice may be done between man and man throughout the land, and that every hindrance shall be taken away to the glorious spread of that Gospel which he hath sent down upon earth to win our allegiance to himself, and to prepare us for that glory which he has in reserve. (Loud cheers.)

The Rev. Professor NEWTH seconded the motion. He said he was prepared to give a paramount, but not exclusive, place to the principles of the Liberation Society. He could not as a citizen and Christian close his eyes against the mischievous influence which the principle of a State Church was exercising both in the social and political and religious parts of the community. In the community as a social and political body there were questions of deep and vital importance which were to a very great extent kept in abeyance, and all progress connected with them was prevented by the influence of an Established Church. If they wished to promote the principle of the extension of general education, what was the great obstacle? In every part of the country they found educational establishments, generally called National, which said in effect to the honest poor man in the country that his children should be brought up in ignorance unless he allowed them to be trained in the system of the Established Church. (Cheers.) Until a spirit like this was removed there was no prospect of a universal general education provided for the poor of this country. Take again political points. Let them go to any part of the country when an election was going on—a county election, or an election at a small borough. Who were the most steadfast, determined, and bitter opponents of all measures that tended to the extension of the rights of the people? The fact was that, in almost every parish, there was to be found abundant determined opposition to all liberal political principles on the part of those who set themselves up as peculiarly the friends of the Established Church, whether holding office in it or professing pre-eminently high attachment to it. (Cheers.) Then, if they went to the public bodies, who were the most determined opponents of every liberal measure proposed in the House of Parliament? In the House of Commons were there not those who chose to call themselves the High-Church party, and in the House of Lords it was well known who they were who would always vote against any thoroughly

liberal measure, whether it were for the extension of the franchise, the advancement of free education, or any question that bore upon the advancement of popular rights, or the general freedom of the country. No true progress would be made in these matters until, as citizens, they stood upon a level, and until their brethren connected with the Church of England had taken from them those fetters which so many of them fondly cherished, and the removal of which would enable them to go free. Taking these things into consideration, and apart from the religious aspects of the question, he was prepared to support the resolution now before the meeting. (Cheers.)

The resolution was carried unanimously.

The Rev. H. W. PARKINSON, of Rochdale, moved the following resolution:—

That the meeting rejoices at the growing consciousness shown by Episcopalians that, in lieu of relying upon national authority and resources for increasing the efficiency of their Church, they must call forth the liberality and energy of its own members, and be freed from the vexatious restrictions now necessarily imposed upon them by legislative enactments. And the meeting deems it to be a duty specially incumbent on the friends of free religion, at the present time, to labour with earnestness to influence aright the minds of those who are already dissatisfied with the working of the present system.

The rev. gentleman, in a humorous speech, which was frequently interrupted by loud laughter and cheering, then criticised the proceedings of the Church Congress. He said the resolution before the meeting suggested the question, "What is the Church?" Japhet in search of a father could not have had more difficulty than those who tried to fathom the difficulty, what is "our beloved Church"? The laity were not the Church, because their functions were limited to praying and paying, (Cheers and laughter.) The priests could not be the Church, because they were its most "humble servants." Nor was Parliament the Church, for it was the official representative of an entirely different body—the State; and was it not one of its special functions to hinder the Church whenever it would encroach upon the liberties of the people? (Laughter.) Even the nation was not the Church, for half the people were found to be indifferent to its ministrations, and one-third of the people were absolutely opposed to its claims upon the nation. And no better answer could be found to this question if we examined into the history of the Church? The Church used the law to pull the chessnuts out of the fire, but objected to it when the Government appropriated the proceeds. (Laughter.) This dim, vapoury, impalpable thing, the Church, managed to come best out of every thing, and could always say—

Our vices are on others thrown,
Only our virtues are our own.

(Cheers.) And the teaching of this Church was quite as difficult to discover as its locality. "Hear the Church," was the command; but the Church could not be heard, for it was a very Babel of confusion. (Cheers.) Did the Church speak at the recent Congress at Manchester? If so, by whom? (Loud cheers.) Was it by Canon Stowell or by Archdeacon Denison—(loud cheers); by the Bishop of Oxford or by Joseph Bardsley? (Loud laughter.) There seemed to have been about as many opinions as persons, and the only point on which they were all agreed was that every speaker should sit down as soon as possible. (Loud cheers.) If anyone asked in the old language, "Where is wisdom; where is understanding?" the last place to which that person would be directed would be the Church Congress. If he looked for it in the High Church the height said, "It is not in me"; if he looked for it in the Low Church, the depths said, "It is not in me." (Loud laughter and cheers.) So little were this Congress agreed, that if all denominations had been present it would rather have promoted harmony than otherwise. (Cheers.) The Church, however, was too young at freedom of speech and assembly not to admit of some little excuse for youthful indiscretions. (Cheers.) All sensible men would be rejoiced to hear of the Congress movement. It was a sign that the truth would soon be apparent. It was a great thing to have special pleaders sent to Manchester to advocate the interests of that posthumous abortion, the Irish Church. (Loud cheers.) In the Congress the question of lay agency was discussed. The Bishop of Oxford intimated that the layman was to do as he was told. It was the layman's business to keep his mouth shut and his pocket open. But it remained to be seen whether the laity would be content to be the blowers of the organ while clergymen played the tune. (Cheers.) A very deep and serious mischief was being done to the religious life in this country by the exclusive claims of the priesthood. The laity had no spiritual rights, and therefore no spiritual responsibilities. They were read and prayed over; not read and prayed with. The people were regarded as existing for the sake of the clergy; not the clergy for the sake of the people. In their turn, the clergy were made for the sake of the bishops, and so at length we came to the great truth that a bishop was the final end of all the creation, and a bishopric the chief end of man. (Laughter and cheers.) Churchmen at last had learnt to go round with the begging-box; but, although they did this like the "vulgar Dissenters," they carried it about rather awkwardly. They had to do it, but they did not like it. They would very much prefer, if they could, to have a good rattling act of Parliament that would compel all to submit to some new law for the exaction of tithes. (Cheers.) They had no taste for this voluntary manna which they had to gather up day by day; they turned longing eyes to the old flesh-pots of glebes and endowments. (Laughter.) They only insisted upon voluntary giving in places where they could not carry Church-rates. Mr. Bardsley at the Congress modestly said he liked endowments best; pew-rents next; and the

offertory least of all. (Laughter.) Now this was an epitome of Church finance: "First, the Church keeps what it has got; if you touch the endowments you touch the apple of her eye. Secondly, the Church gets what it can take; she is never content with the gift of a sixpence when she can levy a rate for a shilling. (Cheers.) Thirdly, when all other means are exhausted, the Church takes what it can get, any drops that may trickle out of the sponge after it has been squeezed. (Prolonged cheers.)

Mr. C. ROBERTSON, of Liverpool, seconded the resolution. He said he was free to admit that there was a great misconception of terms on the part of their opponents; but, standing as he did, he maintained that the misunderstanding and perversion arose from their opponents. This conflict was not waged against anything distinctively Christian; nothing that was for the essential well-being and growth of a Christian church; but against a tremendous evil forced upon them by unwise and mischievous legislation, which had obstructed the progress of our common Christianity, and which it was their imperative duty, as citizens of a free country, to try and remove. (Cheers.) They interfered with the religious management of no Christian community apart from its establishment. As a society, they had nothing to do with the organisation of any religious community. That was a question of secondary consideration. It was the thing itself, and not its accidents,—it was the alliance of any religious body with the State for the sake of pay, patronage, and power, that they deprecated. (Cheers.) Tell the supporters of the Establishment that the real aim of the society was to sever the alliance of Church and State by the same legislative power which enacted it, and they would be met with a sneer of incredulity or personal recrimination. The one fixed idea their opponents had was that they were seeking to pull down the Church. And with this parrot cry it seemed useless to convince such believers that, instead of pulling down the Church, their efforts were calculated to raise it up. While giving all credit to the National Church in her religious character, they dared not shut their eyes to the fact that enormous evils lay at her door in her capacity as a civil corporation, an ecclesiastical department of the Government, and a pensioner of the State. (Cheers.) In her politico-ecclesiastical department, they brought against her a two-fold charge—first, as religious men, and, secondly, as citizens. (Hear.) As men professing to believe in a Divine revelation, they could not do other than regard the National Church as a great and flagrant perversion of the Christianity embodied in the New Testament, and as an equally gross distortion of such a Church as Christ and his apostles founded upon earth. It would not be easy to put together a piece of machinery which was more antagonistic to the spirit of Christ on earth, which was more alien to the object of Christ's mission of peace and good will, and which was more subversive of Christ's authority, as that which served as the framework of the Church of England and Ireland. (Loud cheering.) For many of the men unhappily bound by this system he felt the deepest respect and appreciation for their works' sake, but for the system itself there was no language sufficiently strong to express his reprobation of it. (Hear.) It had deprived Christian men within it of their birthright of spiritual freedom; while it had followed up those without its pale with the deprivation of their personal and religious liberty as long as they could, and only when this was resisted unto blood was the persecuting spirit kept within proper bounds. (Cheers.) It had substituted the law of force for the law of love; it put up to the highest bidder at public sales the most solemn charge conceivable; for the sake of filthy lucre it had basely surrendered to a Parliament composed of all religious or no religious opinions, as the case might be, the difficult and delicate task of prescribing its worship, regulating its discipline, and appointing a portion of its ministers; and then, as a reward of all its treachery, it lay lifeless in its fetters, unable to reform any abuse or undo any burden without obtaining the consent of a tribunal whose opinions would not have the slightest weight in any Christian church—(cheers); it had deposed Christ's statute-book—the Bible, and imposed upon its members another statute-book—the Common Prayer. The Church was an ever-living and perpetual injustice. The evil spirit of monopoly, so long and so happily exorcised from our trade, our commerce, and our manufactures, had at last taken refuge beneath the altar of God, and it was moving heaven and earth to hold its place, and to exercise its leaden rule on every side. (Loud cheers.) Of all political creations, there was none so incongruous, so unjust, so fraught with mischief, as this political Church. (Renewed cheering.)

The resolution was carried unanimously.

Votes of thanks having been passed to the chairman and the deputation, the meeting separated.

TOWN HALL, BIRMINGHAM.

In our last number we briefly stated that a public meeting was held in the Town Hall, Birmingham, on the 17th inst. in furtherance of the objects of the Liberation Society. Before the proceedings were far advanced the hall was well filled. The Rev. C. Vince presided, and amongst those present were the Revs. G. W. Conder (of Leeds), S. Bache, R. W. Dale, J. Gordon (of Evesham), J. J. Brown, G. B. Johnson, W. F. Callaway, and T. H. Morgan; Alderman Gameson; Messrs. J. Cadbury, J. S. Wright, A. Morgan, Truman, J. H. Hopkins, B. Hudson, Biddle, Waters, &c.

The CHAIRMAN in his opening address described

what were, and what were not, the objects of the Liberation Society. For example:—

They believed that if a man conscientiously felt he had the truth he was to be allowed to hold it in peace and quietness, but he was not to be suffered to coerce his neighbour or tax him for the support of his own peculiar religious system. (Applause.) Some might answer that any man was free if he did not like the Church to leave it, and to a certain extent that was true. The law of the land said, "If a man chooses to be a Baptist, let him be a Baptist; but, at the same time, let him contribute to the support of an Episcopalian Church—take your heart away, if you will, but leave some of your money behind." (Laughter and applause.) The law said, "If you like Dissent, embrace Dissent; but, at the same time, give us 2d. or 3d. or 4d. in the pound for repairing the roof and the windows of the church, and for providing that renowned friend of all beauty—churchwarden's whitewash." (Renewed laughter.) The society simply contended that in all this the law of the land was unjust, and was not in harmony either with the letter or the spirit of the moral precepts of the New Testament, and that while this law remained in force there was reason for agitation to get it repealed. (Applause.)

In that town fewer of the grosser, more palpable evils of the State Church were seen than in many other places—

The fact was, Birmingham was so well circumstanced that she was becoming selfish, and in the enjoyment of her freedom had forgotten the apostolic injunction to "remember them who are in bonds as being ourselves bound with them." (Hear, hear.) The truth was that in Birmingham the Episcopal Church was to a large extent a voluntary Church, drawing the larger part of her resources from her own children. But this state of things, instead of being a reason why conscientious Dissenters should not be zealous in furthering the objects of the Liberation Society, was the reason why they should be even more earnest than ever. The condition of the Episcopal Church in Birmingham was a witness to the truth of the Liberation Society's opinions as to the strength of the Church being renewed by her separation from the State. (Applause.) It was notorious that here, where the Episcopal Church less depended upon the State, the Episcopal Church was most pure, most vigorous, most honoured of men, and most loved of God. (Renewed applause.)

The Rev. J. J. BROWN, in obedience to the request of the chairman, then moved the following resolution:—

That this meeting congratulates the Liberation Society upon the present tendencies of ecclesiastical thought in this country, and more especially in the various movements taking place among the clergy and laity of the English Church for alterations, amendment, and reform, believing that the more attention is directed to the evils under which that Church is at present suffering, the more clearly it will be seen that the needs of the Episcopal community are identical with the demands of Nonconformists—liberty and independence.

The speaker showed that religious freedom was not only the right of Englishmen but of all mankind, and a question not of to-day but of all time. The day must come, he said, when it would prevail all the world over, and if we of the present generation neglected to agitate for it nobler successors would arise who would take away our crown. It was the one question that in interest absorbed all others—it was the Aaron's rod that swallowed up all the smaller rods of the magicians. Its importance consisted in this—that religion, which should be free, was not free, and being crippled in consequence, was not fulfilling its mission—that Christianity, which had yet to convert three-fourths of the human race, could not go forth to conquer without being free—and that we, as Englishmen, enjoying more freedom than other nations, were bound to strike for the helpless, or the sin would be on our heads. To show that religion should naturally be free, the rev. gentleman cited the case of our colonies, where the very establishment of religion depended on perfect freedom of conscience, and he concluded by pointing to the success that had already attended the labours of the Liberation Society as an earnest of what it would do if properly supported. He resumed his seat amidst loud applause.

The Rev. J. GORDON, in seconding the resolution, considered the State-Church question from the Dissenter's stand-point, and from the Churchman's point of view. One of his reasons for objecting to an Establishment was that it interfered with his interests on every hand. It placed him in an inferior social position, and directly obstructed the religious influence which he, as a Dissenter, exercised in a locality in which he was placed.

As an illustration of his position, the rev. gentleman supposed himself a shoemaker, carrying on business opposite to another shoemaker, who made no better shoes than he did, and further supposed the Town Council voting his rival 500*l.* a-year to help him in his business. That being so, he said, he, as a shoemaker, should object, and should have cause to object to that arrangement. (Loud laughter.) And did the meeting suppose that if the Town Council of Birmingham were to subsidise, not only one shoemaker in the town but twenty, who called themselves "the national shoe-shop"—(laughter)—did the meeting think that the shoemakers of Birmingham would sit quietly by and see their trade ruined? (Laughter and applause.) And yet this was exactly the position in which Dissenters stood with regard to the Church of England, and they were told they had no right to complain. He had given this illustration before, and three or four clergymen had done him the honour to reply to it. One said the cases were not analogous. The Church of England, he said, was the best shoemaker. (Laughter.) The Church of England made nothing but good boots of the national pattern for symmetrical feet. And was it likely, asked this clergyman, that so good a shoemaker would condescend to make shoes for Independents with corns—(laughter)—Baptists with web feet—(renewed laughter)—and Unitarians with club feet. (Increased laughter.) His (the rev. speaker's) answer to that was, "Certainly not; but if, excellent tradesman as you are, you cannot make shoes to fit us, don't ask us to pay for the very

fashionable shoes you make for yourselves." (Loud laughter and applause.)

Looking at the question from the Churchman's point of view, Mr. Gordon said, that there were three arguments in favour of a State Church—1st, that the Government had the right to establish religious truth; 2nd, that the State had the right to endow the religion of the majority; and 3rd, that the State had the right of endowing all forms of religion alike. To the first argument he replied that the Government had no means of finding out what was religious truth—(applause)—to the second, that religion was an individual matter, not to be ruled by any majority—(renewed applause)—to the third, that it entirely upset the first—(continued applause)—and to the whole then alike, that they were directly opposed to the Scripture view of Christianity. (Cheers.) After a eulogy on Canon Miller, the speaker said he had the pleasure of hearing the rev. doctor two Sundays at a watering-place on the Clyde last summer. There he was a Dissenter, so far as the Kirk of Scotland was concerned, and a Dissenter so far as the Episcopal Church in Scotland was concerned. He heard Dr. Miller preach freely and strongly against Tractarianism on the one hand, and against Socinianism on the other, but at the same time he could not forget that so soon as Dr. Miller crossed the Tweed he connected himself with both Tractarian and heretic, as members of his own Church.

The Rev. G. W. CONDER, of Leeds, who was warmly received, then moved the next resolution, which was,

That the thanks of this meeting be given to the gentlemen who have constituted the local committee of the Liberation Society during the past year, and that the following gentlemen (with power to add to their number) do constitute to committee now to be appointed, viz.: The Rev. Messrs. S. Bache, J. J. Brown, R. W. Dale, M.A., J. L. Giles, G. B. Johnson, C. Vince, and R. D. Wilson, Messrs. J. A. Cooper, W. Hudson, F. Keep, Alderman Manton, W. Morgan, J. S. Wright, and the Rev. W. F. Callaway (Honorary Secretary).

Mr. Conder supported the motion in a forcible, racy speech, which was much applauded.

The Rev. R. W. DALE, in seconding the resolution, showed how absurd was the allegation that they wished to destroy the Episcopal Church of England, which constituted a most precious element in their national life, and at whose altars some of the greatest Englishmen had worshipped. He had no wish to see her destroyed, but only severed from the State, seeing that she had ceased to be the Church of the whole nation, that vast numbers had already seceded from her who ceased to worship according to her forms, and ceased to believe that the Church of Christ was best organised according to her polity, and had determined to sustain their own modes of worship. They were not there to protest against the Church being secularised. It was maintained that by the Established Church the nation was consecrated and sanctified, but the clergy—and he had it upon the authority of Dr. Arnold—had been deficient in bringing high principle to bear upon the political welfare of the people. He asked them to remember that as Nonconformists the destinies of a great empire were to some extent in their hands. Looking back upon the past history, he trusted that they would never merge great universal, national interests in any solitary principle for which it might be their duty to contend.

It was his conviction that the true policy of Nonconformists was not in snatching any hasty Parliamentary triumph, but in carrying the principles through the length and breadth of the land, and patiently waiting until they convinced the judgment and won the confidence of the great majority of their fellow-countrymen. (Loud cheers.) He hoped the Nonconformists would not refuse to support the great Liberal party, because the members of that party would not support the ecclesiastical party. He was as anxious as any man to see the principles they were advocating carried to a successful issue, but this could only be done by means of patient and laborious toil, and meanwhile he would stand by the man who, on the question of national policy, would vote in harmony with his deepest and most solemn conviction. (Hear, hear.) He greatly regretted that Lord John Russell had not in his recent history carried out more fully those principles of religious liberty with which his name would ever be identified; but he would not that, by any action on the part of Nonconformists, our foreign relations were put in the hands of Mr. Disraeli or Lord Malmesbury. He regretted that Mr. Gladstone was not, or likely to be, a member of the Liberation Society—(laughter)—but he would not for that reason put our financial affairs into the hand of Sir Stafford Northcote. What he wanted was not an occasional vote in the House of Commons, but to bring the heart and intellect of the people of England to the principles which they were there to proclaim. (Cheers.) And he told those who suspected the members of the Liberation Society of petty sectarian jealousy in this great conflict, that they could appeal to God for the purity of their motives, and to posterity for a verdict on their principles. They were not struggling to secure any personal or sectarian ends, but they believed in their hearts that they were struggling for the honour of Christ, for the freedom of his church and for the truest glory of the English nation. (Loud and prolonged cheers.)

A vote of thanks to the chairman and the speakers, moved by the Rev. G. B. JOHNSON, and seconded by the Rev. W. F. CALLAWAY, brought the proceedings to a close.

CHURCH-RATES IN THE PARISHES.

WYMONDHAM.—At the annual vestry-meeting of this parish held last week the Dissenters attended in unusual numbers. A local paper states that notwithstanding the large concession the Church party seemed disposed to make, the anti-rate party, by their firm adherence to principle and conscience, placed the vicar and the churchwardens in "a very uncomfortable position." After the estimates had been read,

amendments were moved, and the organist's salary at once struck out. The churchwardens were also disposed to dispense with the money for sacramental bread and wine. Next the sum for repairs was reduced from 63*l.* to 36*l.* It was then found that the opposition had not been conciliated. The rate was then proposed, Mr. Hortin moving several amendments, which the vicar declined to put. A scene of confusion followed, in which the chairman attempted to declare the rate carried, but the excitement compelled him to desist. In the midst of the subsequent cries the vicar declared that the rate was made, and vacated the chair without having put the rate to the vote. No business therefore was done, and the parish is in *statu quo*.

EVERTON, NOTTS.—The churchwardens in this town have surrendered at discretion. A great deal of feeling having been excited by the summons of Mr. Bingley, who, however, defeated the parish officers, it was determined thoroughly to contest the next rate. At a vestry-meeting, therefore, held on the 23rd of October, for rating the parish of Everton, and the township of Louftworth, a strong and successful opposition was made. On the rate being proposed, Mr. Stephenson moved, and Mr. Bingley seconded, an amendment that certain items be struck out of the rate. The chairman refused to put this amendment first. Nothing, however, was gained by this; for the estimate, on being put, was lost. The vicar then requested some one to move for a rate, but no one was courageous enough to comply with the request; while others asked how a rate could be made when the vestry had rejected the estimate on which the rate was to have been based. A voluntary rate was then proposed, but this the vicar would not listen to; and as nothing more could be done, the vestry at last broke up without making the rate. It is believed that the churchwardens will settle this difficulty by calling for voluntary contributions.

WARMISTER.—Mr. W. J. Stent has been summoned for non-payment of a rate. The churchwarden who appeared against Mr. Stent stated that he did so with great regret; but the fact that the number of persons who refused to pay the rate had increased in three years from twelve to sixty-seven, compelled him to take this course. The Bench, after hearing Mr. Stent, made an order for payment.

DRIFFIELD.—Several parishioners have been summoned in this parish. Mr. Wainwright defended, and disputed, on behalf of Messrs. Marshall, the validity of the rate. The Bench upon this raised a question of *bona fides*. Having stated his grounds of objection Mr. Wainwright gained his case, the magistrates deciding that they had no jurisdiction.

SHERDON, TEIGNMOUTH.—A first contest has taken place in this town. The vestry-meeting was held on Thursday, the vicar presiding, when the list of expenses for which a rate was asked was read over. Several items were objected to, and some were struck out, such as an allowance for travelling expenses to the churchwardens and the cost of matting for the aisles of the church. A threepenny rate having been proposed and seconded, Mr. Charles Veale proposed as an amendment, "That this vestry deems it inexpedient to levy any Church-rate whatever, but that the funds for the necessary repairs of the church be raised by voluntary subscription." This was seconded, but the chairman, though several times requested to put it to the meeting, refused to do so. He then called for a show of hands in favour of the rate, and ten hands were held up. He then began making an entry in the minute book, and, being requested to take the sense of the meeting *per contra*, he refused to do that also, and this he did again and again. He then read the minute he had made to the effect that a threepenny rate having been proposed and seconded, was duly granted. Mr. Veale declared this to be a gross violation of the truth, and called upon all who were against the rate to give in their names. This they did to the number of fourteen, showing a majority of four against the rate. Of this, however, the vicar took no heed, and the meeting broke up in confusion. It need scarcely be said that the whole proceeding was not simply scandalous, but grossly illegal; and that any attempt to impose a rate upon such an authority must fail.

LAMBETH, ST. ANDREW'S.—**DISTRICT PARISHES.**—Dr. Lushington's recent decision in the Shrewsbury case has been accepted by one of the metropolitan magistrates as a sufficient authority for imposing Church-rates for district churches. Mr. Thomas Fowler, a gentleman residing at No. 38, Upper Stamford-street, Blackfriars-road, has been summoned before Mr. Burcham by the churchwardens of St. Andrew, Lambeth, to show cause why he refused and neglected to pay 2*l.* for Church-rate, properly and legally levied on three houses, 36, 37, and 38, in that street, and within the ecclesiastical district of St. Andrew. Mr. J. C. Megmott, solicitor, of 5, Albion-place, Blackfriars-road, appeared to support the summons, which was taken out under the 14th and 15th section of the 19th and 20th Vic., cap. 104, which empowered the churchwardens of new districts to call meetings of the parishioners for the purpose of making Church-rates when required. The St. Andrew's district was in 1843 formed out of the old district of St. John's, and a new church erected, dedicated to St. Andrew, situated on the south side of Upper Stamford-street. The defendant's houses were in that district, and he refused to pay the Church-rates, contending that the Act of Parliament did not authorise the churchwardens to make them. Mr. Burcham observed that that had been decided recently by Mr. Lushington. This was a separate district parish for

all ecclesiastical purposes, consequently the churchwardens had power to make the rate.

DISTRICT PARISHES.—We pity the incumbents of our district churches. Some of them are very good men, and toil on amidst privation and sorrow and many discouragements. Their incomes are not equal to the wages of good mechanics, yet they have to keep up the appearance of gentlemen. There is a hard lot, and contrasts strangely with the style of those dignitaries of the Church to whom the "lines have fallen in pleasant places." When a new district is allocated to a clergyman, he has to get up a working staff, including sexton, bell-ringer, pew-opener, wardens, school children and teachers, and then to work up a connection. In ten or a dozen years the thing is found to be a failure, although it is propped up by lots of small societies, and a few old ladies, not altogether insensible to the attractions of the "loaves." And how can it succeed? Look at the congregations—they are small and few and unimpassioned. No impression is made upon the locality. Neither the drunkard, the debauchee, nor the Sunday trader is reclaimed. The working classes are untouched. In this wretched plight they cast about, and resolve to make a Church-rate.—*South London Chronicle*.

A COLLEGE FOR SOUTH AFRICA.—We learn by the last Cape mail that Dr. William Gill, of Somerset East, a resident in the colony for forty-four years, and a son of the Rev. George Gill, a Dissenting minister of Market Harborough, Leicestershire, had died, and left his earnings, from 18,000*l.* to 20,000*l.*, for the endowment of a college in the Eastern Province.

THE PRISON MINISTERS BILL.—The West Riding magistrates, on Thursday, met at Wakefield to discuss the propriety of appointing, under the Prison Ministers Bill of last session, a Roman Catholic chaplain to the West Riding House of Correction. By the casting vote of the chairman the court decided in favour of the appointment, but upon the question of salary they were unable to agree upon any amount.

THE IRISH CHURCH ESTABLISHMENT.—If there is such a rule of the world as doing as we should be done by, then the exclusive establishment of the Protestant Church in Ireland is a direct injustice, and therefore a direct sin. . . . But God's truth is not to be served by wickedness. You would disclaim the aid of the State to uphold Protestantism. Is the robbery of a nation's property any more righteous or more becoming a Christian, and does it not this moment, in point of fact, grievously and notoriously hinder the growth of Christ's kingdom in Ireland?—*Dr. Arnold*.

RETURN OF MR. WILLIAM CRAFT TO AFRICA.—On Sunday evening next a valedictory service will be held at Spa-fields Chapel, in connection with Mr. Craft's second visit to Africa, the object of which will be two-fold; first, the establishment of legitimate commerce to supersede the existing illegitimate slave-trade, with an especial view to cotton cultivation; and, second, the establishment of native schools in connection with the Countess of Huntingdon's denominational agencies in Africa. A collection will be made towards Mr. Craft's expenses, he being already 100*l.* out of pocket by his first visit; and the outlay for the second will have to be met by his friends.

ROME—THE LATEST CONVERSION.—The little Jewess, Graziosa Gagli, nine years old, whose abduction by a procuress and transfer to the convent of the Catechumens has been reported, has, despite the desperate efforts of the parents, at length been baptized. On a petition by the Jewish community of Rome, addressed to Cardinal Cagione, superior of the establishment, and wherein he was adjured to restore the child to its disconsolate parents, he simply wrote the word *lectum* (read), and the day afterwards the official organ of Rome announced to the world the conversion of the child. Although a Papal bull prescribes that an Israelite can only be baptized after having previously been instructed for two years, yet in this case haste was made to administer this forced baptism after three months. The child received the name of Maria Vicovari, and her godmother was the Marchioness Cavatelli.—*Jewish Chronicle*.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The winter course of lectures to the members of this association was commenced on Tuesday evening by Professor Owen, F.R.S., his subject being, "On some instances of the power of God, as manifested in his animal creation." Mr. R. C. L. Bevan presided. Such a topic treated by such a man of course attracted a large audience, who listened most attentively while the lecturer gave a clear and popular description of the formation of an egg and the development of the embryo, the peculiar formation of the South American ant-eater and the Madagascan aye-aye, and the beautiful adaptation of these creatures' organisation to the localities in which they are placed and the purposes which they are intended to fulfil. The lecture was concluded with a brief review of the progress of science, in astronomy and geology especially, and a word of counsel to all seekers for truth to approach its investigation with minds perfectly unbiassed and unprejudiced. He spoke of six thousand years as utterly, nay, absurdly, inadequate for the formation of the earth, and denied that material physical death could have been a consequence of sin.

DEATH OF MR. T. M. COOMBS.—We have to record the death of Mr. Thomas M. Coombs, who died at his house, Clapham-common, on Wednesday last, after an illness of several weeks, in the seventy-third year of his age. Mr. Coombs was the last surviving

partner of the very old-established firm of Addison and Co., 14, Ludgate-street, who had for many years carried on an extensive business in the linen and silk trade. He was also a director of the Globe Insurance Company, Cornhill, and was well known in the religious and benevolent world as the treasurer of New College, St. John's-wood; of the Irish Evangelical Society; of the Orphan Working School, Haverstock-hill; and of the Grammar School, Mill-hill, Hendon; and as having several times served the office of chairman of the London Missionary Society. Mr. Coombs married a sister of the late Honourable Mr. Justice Talfourd, by whom he has left an only son, and a daughter married to F. J. Wood, Esq., LL.D., of Lincoln's-inn and Totteridge.—*City Press*. [Mr. Coombs will, we believe, be buried to-morrow in Abney-park Cemetery. The wealth which he had acquired was expended with no niggard hand upon the many societies, and other religious and philanthropic movements in which he took an interest.]

THE BISHOP OF OXFORD AND DISSENT.—In the diocese of Oxford, containing 503,042 souls, there were (at the census taken in 1851) 709 churches and 759 Dissenting chapels. There were sittings provided by Episcopalians for 196,323, and by Dissenters for 124,960. In the city of Oxford there were present at Divine service on the census Sabbath in Episcopal churches 12,275, and in Dissenting churches 5,240. In the town of Cheltenham, one of the most religious towns in his lordship's immense see, and having the largest number of good preachers, there were present 13,404 in the churches, and 9,821 in the Dissenting chapels. In the next largest town, that of Reading, there were present in the churches 7,699, and in the Dissenting chapels 7,201, so that in the three largest towns in the diocese of Oxford's Bishop, there were gathered to worship God 33,278 in the Episcopal churches, and 22,262 in the Dissenting churches, all of which are sustained without a sixpence in the shape of rate tithes, Easter dues, or Parliamentary grants; and yet this right reverend father in God, who, since his appointment in 1845, has pocketed the apostolic sum of 90,000*l.*, in addition to the occupancy of two stately residences, and sixty livings to divide amongst his relatives and friends, has the effrontery to declare Dissent a much greater evil in his diocese than filthy residences for the poor labourers, such as those recently described in the *Morning Star*, or the truly demoralising beer-shops which infest all his towns, villages, and hamlets; and which in addition to the fearful havoc they make on the morals of the people, tend, as a necessary consequence of excessive competition, to lower the character of the old-established licensed houses.—*M. W. R. in the British Standard*.

Religious Intelligence.

SUSSEX HOME MISSIONARY SOCIETY.

The annual meeting of the Sussex Home Missionary Society was held at Brighton on Thursday, William Stevens, Esq., in the chair. There was a larger attendance of ministers and lay brethren present than there had been on any former occasion—the large room adjoining London-road Chapel being quite full. Mr. Samuel Morley, the treasurer, and the Rev. J. H. Wilson, the secretary of the Home Missionary Society, were present, and also Mr. T. Barnes, Esq., M.P. for Bolton. There had been a prayer-meeting in the chapel of the Rev. J. B. Figgis on the previous evening, which was largely attended, and the business of the day was now entered on in harmony with the earnest character of that devotional exercise.

The business was chiefly formal in the outset, but became deeply interesting as reports were given in by the different ministers who superintended the operations of the mission churches and evangelists in the different parts of the county. The returns from the mission stations were encouraging; but the reports from the eight evangelists who had been constantly engaged in evangelistic work, visiting, preaching, and teaching from house to house, were of a character which afforded ground for the highest expression of satisfaction with this new kind of agency—every superintendent having something to say in its favour.

The SECRETARY, the Rev. R. Hamilton, presented the meeting with a luminous view of the operations of the society, and the TREASURER read a report of the state of the funds, from which it appeared that the income from all sources exceeded 600*l.*; being an increase of 450*l.* on the income of the society four years ago. It was felt, nevertheless, that there was much room for improvement, and resolutions were passed providing for a special visitation of all the stations, and special efforts to increase the funds, especially with a view to give effect to a resolution passed last year, to place twenty-six evangelists in the field. It was stated by the secretary that their co-operation with the Home Missionary Society in London was of the most pleasing and profitable description.

In the afternoon the brethren dined together in the school-room of the chapel, and transacted the remaining business on the card after dinner.

In the evening, the public meeting of the society was held in the Pavilion, which was crowded to excess; Mr. Samuel Morley in the chair. The platform was filled with ministers, and there were several influential strangers present at the meeting.

The SECRETARY first read the report, which went fully into the history of the work done during the year, gave a very encouraging account of the work doing, and took a hopeful view of the work yet to do.

The CHAIRMAN, who on rising was received with much approbation, said he could not but congratulate the friends and supporters of the society on their present position and prospects, for it was very clear that they had made progress, and that there was life in the institution; but they were only yet entering on the threshold of their work, and they must not think of slackening their efforts until the whole country was evangelised. There was not only a large amount of heathenism yet to grapple with, not only a dense mass of sensualism and sin to overcome, but they had to cope with a new enemy, the false teaching of the Established Church, which at present was spreading everywhere throughout the land. He did not refer to the teaching of what was termed "Low Church," but to the "sacramental efficiency" which was being taught by the High Church, and the infidelity which was openly advocated by the Broad Church in its "Essays and Reviews." They might depend on it, that the time was come when these soul-ruining errors must be met, and he knew of no more efficient way of meeting them than by doing full justice to their principles as Congregationalists, and carrying the Gospel to every man's door. The report read was very encouraging, and especially that portion of it which referred to the works of the Evangelists whose agency had been blessed to an extent which had exceeded their most sanguine expectations. But after all that had been done or could be done by these official agencies, there was yet another ministry—the ministry of individual consecration—which they were all called on to exercise, and he despaired of seeing England evangelised until every Christian became a missionary, and was shining in the sphere which God had called him to occupy in life, as a light in the world. Mr. Morley exhorted the friends of the cause to increased liberality, and then called on

The Rev. J. H. WILSON to move the adoption of the report. Mr. Wilson analysed the document, and showed the progress which had been made. The mission stations were first examined, and the need of grouping villages around a common centre was now recognised. The returns from the evangelists' reports were next examined and tabulated so as to show general results. From these it appeared that the nine evangelists had, in less than a year, had 30,000 families under visitation, held 7,000 meetings in cottages and in village chapels, distributed over a million of tracts, and could reckon on nearly 200 hopeful conversions. If the proportion of results were taken as a fair indication of the work done by the sixty evangelists now in the field in the different counties in England where the Home Missionary Society was promoting that work, there would be no fewer than 250,000 families under visitation, and 1,500 brought under the saving power of grace. Such results were well calculated to encourage them to promote this kind of agency in preference to every other for direct evangelistic work.

Mr. DANIEL PRATT seconded the resolution in a very earnest speech.

Other resolutions were moved by the Rev. E. Pryce, of Worthing; the Rev. Andrew Reed, of St. Leonard's; the Rev. Paxton Hood; Thomas Barnes, Esq., M.P.; the Rev. H. Rogers, of Petworth; the Rev. J. Davey, of Arundel; the Rev. J. B. Figgis; the Rev. Paxton Hood; the Rev. James Hill, Hove; and others, who all spoke very earnestly and very practically in favour of home evangelisation.

SUNDAY-SCHOOL EXTENSION IN LONDON.

On Tuesday, November the 17th inst., a conference of the clergy and ministers of all denominations, upon the above subject, was held in the Jubilee building of the Sunday-school Union, Old Bailey. At an early hour a devotional meeting was held, and it was well attended. The chair was taken at eleven o'clock by Samuel Morley, Esq., who called upon Mr. John Smith to read a report upon the subject of the day, from which we extract the following:—

The great good accomplished by the Sunday-school imposes upon its friends and promoters two duties—extension and improvement. As no valid reason can be found in the peculiarities of the social condition of its population, as the seat of government and the abode of the professional and wealthy classes, why this contrast should exist, much less why it should continue, the Sunday-school Union deem it an imperative duty to invite your attendance here this day, that they may submit to the ministers of religion in the metropolis some of the figures and facts which they have collected upon its population in relation to Sunday-schools. Taking the juvenile population of London between five and fifteen years of age from the last census, and adding the increase since that date, there are now, in round figures, about 600,000. Including scholars under five and above fifteen years of age, the gross total upon the registers of the London Sunday-schools of all denominations may be taken at 200,000, being one in three of the juvenile population between five and fifteen years of age, and one in fifteen of the entire population. But this Union, concerned to place before you only a true view of the situation, and knowing that some classes in the community do not send their young people to the Sunday-school—also taking into account that in the last census foreigners in London are stated to be 40,000, gentlemen and gentlewomen 10,000, the professional classes 108,000, and allowing for Jews and other small sections of the people,—they estimate all these at half a million, and granting them the usual proportion of children, deduct 100,000 from the juvenile population between five and fifteen, who should not be included in the number who are considered eligible for the Sunday-schools. And beyond these they reluctantly give another 100,000 to the same scale, to meet every possible doubt, and make their position invulnerable. There are, then, 200,000 on the books of the Sunday-schools, and 200,000 excluded on various grounds, leaving 200,000 unaccounted for, who are supposed to be suitable for the Sunday-school, but are not found in its ranks; and thus the 600,000, the total juvenile

population of London between five and fifteen years of age, are classified. The figures and facts now presented prove conclusively,—That in London there is great destitution of Sunday-school instruction; that in London there is a great deficiency of Sunday-school teachers; and that in London there is great need of additional money support to existing schools, and of money help for the erection of new schools.

The conference, which numbered 150 ministers and about forty members of the committee and visitors, was continued until five o'clock, with an interval of an hour for dinner, which was provided in the library. As ten minutes only were allowed each speaker, a large number of ministers who rose in rapid succession had an opportunity of stating their opinions as to the best way of meeting the great wants of London which the report had brought under their attention. The great problems discussed were, "How can a greater number of teachers of improved qualifications be provided for existing schools; and how can schools and teachers be found for the 200,000 young people between five and fifteen who are without religious instruction on the Lord's-day."

At the close of the conference, upon the motion of the Rev. J. KENNEDY, seconded by the Rev. Dr. WADDINGTON, it was resolved unanimously—

That this meeting of ministers of various Christian communities assembled in conference with the committee of the Sunday-school Union, having given their most earnest consideration to the statements which have been laid before them on the subject of Sunday-school extension in the metropolis, cannot separate without assuring the committee and members of the union of their heartfelt sympathy with the great object which they contemplate and of their readiness to co-operate with them in all wise and practical ways.

In the evening a public meeting of ministers and teachers was held in the lecture-hall, at which Mr. W. Groser (one of the honorary secretaries) presided, in the unavoidable absence of Mr. Alderman Challis, after a devotional exercise.

The CHAIRMAN, in opening the proceedings of the evening, said that they had had a very pleasant, a very suggestive, and most successful conference. Some short time previous, he had been foolish enough to prophesy that there would be a very small gathering; on the contrary, it was large. Not less than 150 ministers were present, many of whom addressed them; and he might say that not one of the committee rose to reply to the well-intentioned, but rather hard hits of some of the speakers. One result would be a much better understanding between the Sunday-school Union and ministers than had formerly existed. The committee were much indebted to all who had attended that day; and he believed that Sunday-school extension on a large scale would date from that conference.

Mr. SMITHER then read the resolution which had been adopted in the afternoon, and also an abstract of the report presented to the conference in the morning.

The Rev. HUGH ALLEN, D.D., rector of St. George's, Southwark, moved the following resolution:—

That while this meeting gratefully acknowledges the service rendered to the church and the world by the Sunday-school system as carried out in the metropolis, it deeply deprecates the inadequate provision hitherto made for the religious instruction of the young and the insufficient supply of teachers, shown by the report upon Sunday-school extension, presented this day.

The rev. gentleman, in his usually warm and earnest manner, spoke to the resolution as one which must address itself to everyone present. It contained an acknowledgment and a confession, both of which were most truthful. From out the Sabbath-school the majority of ministers and missionaries had come, and it behoved them all to do all they could to swell the number of Sunday-schools and Sunday-school teachers, seeing that 200,000 children in the metropolis were yet uncared for. If not educated in the Sunday-school they would be by the world, the evil consequences of which could not be over-estimated.

Mr. GENT, secretary of the Ragged-school Union, seconded the motion, which was unanimously adopted.

Upon the motion of the Rev. J. KENNEDY, seconded by Mr. F. CUTHBERTSON, it was further resolved:—

That this meeting, recognising the paramount importance of early religious training, would urge upon the ministers of religion in the metropolis, and their congregations, the necessity of putting forth renewed efforts, in this great work, becoming their interests and responsibilities; especially by increasing the number of teachers, and promoting their efficiency, and by opening Sunday-schools in destitute places.

These and other appropriate resolutions having been adopted, the proceedings closed with the usual devotional exercise.

Mr. J. W. KIDDLE, of Spring-hill College, has accepted a unanimous and cordial invitation from the church and congregation worshipping in Well-street Chapel, Coventry, to become their pastor.

THE REV. W. B. MCWILLIAM, of Middlewich, has accepted the cordial and unanimous invitation to the pastorate of the Congregational church, Altrincham, rendered vacant by the lamented death of the late Rev. A. Dewar. He purposes entering upon the duties of his new sphere on the first Sabbath in January.

BRISTOL.—REOPENING OF BROADMEAD CHAPEL.—On Sunday, the 14th inst., Broadmead Chapel was reopened for public worship, when in the morning the Rev. N. Haycroft, the pastor, delivered an excellent discourse, appropriate to the occasion. A collection was made to defray the expense of the alterations, which have been very extensive.

YORK-ROAD CHAPEL, LAMBETH.—On Sunday last the Rev. R. Robinson preached the annual sermon on behalf of his flourishing Sabbath-schools, and in the afternoon addressed a crowd of juveniles, who

sat as eager listeners in the chapel. The school report was of a most cheering character; there has been a steady increase until the number of scholars now amounts to 814. The new class-rooms are found to be most valuable auxiliaries; there are eight separate classes, two of them being for adults, the one for young men numbering above 100, 40 of whom are members of the church; and the other for young women, numbering 65, including above 30 members of the church. Since the last anniversary 27 have been added to the church from the separate classes, and about 7,000 religious books and periodicals have been sold to the scholars. There are 54 teachers, all of them, with two exceptions, in fellowship with the church. The collections at the doors amounted to rather more than 22 $\frac{1}{2}$ l., and the friends of the schools are thus encouraged to look forward with enlarged expectations of the Divine help and blessing during the coming year.

Correspondence.

THE PRESBYTERIAN CHURCHES IN SCOTLAND.

To the Editor of the Nonconformist.

SIR,—My attention has been called to a letter which has appeared in your columns questioning a statement made by me in the Presbytery of Edinburgh, that "the Church of Scotland is doing more for missionary, educational, and benevolent purposes than all other Churches (in Scotland) put together." And though I should have been justified by the tone and style of that letter, in letting it pass in silence and contempt, I am unwilling that your readers should think I am unable to defend my statement; and now beg to lay before them in a few lines the state of the case. I was complaining to the Presbytery of the injustice done to the Church of Scotland by her official statistics, taking for my text a return that day laid on the table, showing that for missionary purposes (not including self-support) the Presbytery raised last year above 10,000 $\frac{1}{2}$ l.; whereas the "Missionary Record" sets down the Presbytery of Edinburgh for the same period, as giving only 2,054 $\frac{1}{2}$ l. I referred to a statement, which I had published at length in the "Missionary Record," showing from the educational Blue-book and other sources, that instead of 79,000 $\frac{1}{2}$ l., the Church had contributed at least 130,000 $\frac{1}{2}$ l. From this sum I was, and am, willing to make certain deductions, say to the extent of 20,000 $\frac{1}{2}$ l., in order that nothing like self-support may be included. And, with no desire to do wrong to other Churches, but with the simple desire to do justice to my own, I expressed my belief, that all the other Churches in Scotland are not doing as much for missionary objects.

In reply to this, what does your anonymous correspondent do? He takes first the sum of 79,000 $\frac{1}{2}$ l., given in the "Missionary Record,"—of which I had been showing the utter insufficiency as a statement of the Church's benefactions,—as if it were admitted to be all that the Church of Scotland is giving. Then, secondly, he compares this sum, not with what is given by Dissenting Churches for purely missionary purposes, but with the whole sums raised by them for self-support and missions together!

My comparison referred entirely to missionary contributions, and I beg to state what the figures are for last year:—

Church of Scotland, say £110,000
Free Church "Missions and Education" 54,257
U. P. Church "Miss. and Benev. Income" 45,377

I am not anxious to enter further into controversy on the subject; but if need be, am quite ready to do so. If compelled to come to close quarters, I have many figures in reserve, which will probably surprise your correspondent as much as those already quoted.

I trust to your sense of fairness to publish this letter. I observe that one at least of your Edinburgh contemporaries has transferred to his paper your correspondent's statement. Need I ask him to do the same with this?

I am, Sir, your obedient servant,
J. ELDER CUMMING.

Edinburgh, November 23.

RAILWAY COMPANIES AND THE ESTABLISHED CHURCH.

To the Editor of the Nonconformist.

SIR,—Your remarks in the Nonconformist of last Wednesday, in connection with the Bishop of Oxford, also on the different charges made on railways in carrying the corporeal forms of Churchmen and those of Dissenters, and on the logical sham, as Jeremy Bentham would name it, put forth by the oleaginous prelate, the Bishop of Oxford,—"we could have no Bible if we had no Church,"—recalled to my mind some facts which may be useful as bearing on the subjects referred to in your remarks.

In the summer of this year, the first sod of a railway, extending from East Grinstead to Tunbridge Wells, was cut by the chairman of the company for carrying out the project—Lord West, the eldest son of the Earl De la Ware. Being a holder of some land, and a resident in the parish of East Grinstead, I was invited to the ceremony, and to a *déjeuner* which followed the ceremony. In the field where the sod was dug up, a prayer was delivered by the clergyman of the parish (who receives about 400 $\frac{1}{2}$ l. a-year out of the tithes for his duties, Lord Amherst and some other magnates receiving about 1,000 $\frac{1}{2}$ l. a-year—a circumstance very explanatory of the Established Church being a Church for the poor); this prayer, the clergyman not being able to deliver, except as encased inside of the crown of his hat, from which he read it.

At the *déjeuner*, the toast of "The Church" was given. On its being announced, I cried out, "The true Church." The Bishop of Oxford responded to the toast, making an animated speech, which was well applauded, especially by some whose faces were flushed by the liberal distribution of sparkling champagne. The appendage of the word "true" to the toast "the Church," led to some discussion; I maintaining, in the circle surrounding, that it was a great impertinence to give such a toast at such a meeting, since the railway could not possibly know any distinction between the humanities it carried on its cushions; the railway could not detect by any clairvoyance when it received the mesmerism of

the episcopally-blessed, seated thereon, in opposition to that influence derived from those who had not been so episcopally blessed; the railway would be as willing to carry a Jew (Alderman Salomons and other Jewish gentlemen were present at the festival) as a Christian. Indeed, the railway would ask no questions; not, it may be, for conscience' sake, but for common sense, for profit's sake. What right had the parties who introduced the toast, "the Church," to intrude their conscience on other people's consciences? At least, so I inferred, in the simplicity of the belief that railways cared not who they carried so long as the parties carried observed the rules under which the railway agreed to carry; and I have never yet heard that any railway required, as one requirement, that all travellers should bring their baptismal-regeneration certificates with them.

However, the facts referred to in your paper seem to represent that the railways in the north have some such requirement; for the Directors of the London and North-Western Railway have actually recognised the superior virtue of Church-of-England sitting parts, for they agreed to carry such sitters cheaper than they would carry the same parts of the bodies of Dissenters, each party going to a religious assembly. It is true that the directors may have imagined that the clothing covering the lower portions of the frames of the episcopally-blessed would be of finer kersey, and therefore less injurious to the seats of the railway-carriages, than would be the rougher covering of the uncovenanted-for Dissenters.

In regard to the toast at the *déjeuner*, an apology was put forth by some, that to give this toast was only a compliment to Bishop Wilberforce, he being present; in other words, they would violate a principle out of compliment to a man, and that, too, a man, the greatest enemy that the Church of England could have: a theologian, so-called, who could put forth in connection with his own Church, "It must receive the Bible, it must propound the Bible, to each separate soul, as the word of God"; virtually saying that no one but one episcopally ordained, seeing a man on the brink of a precipice, has any right to try, by stretching forth his hand, to save the man.

I do not like this Bishop Wilberforce. He has so much of Rome in him, without having the manliness, as had his brother, the archdeacon, to go over to Rome. This doctrine, "We could have no Bible if we had no Church," is the very doctrine propounded, illustrated, defended, and enlarged upon in a memorable discussion between the Rev. Thomas Maguire, a Roman Catholic priest, and the Rev. Richard P. P. Pope, a Church of England priest, which took place in Dublin in 1827, which was published by authority. "The word of God," says Maguire, "depends for its interpretation on the Church." It is no wonder that Bishop Wilberforce has sent so many to Rome. He is Roman Catholic in all his tendencies; and yet this is the man that railway-Church-of-Englandists in Sussex compliment.

One thing let us be thankful for, viz., that the Bishop of Oxford has uncoiled himself somewhat; has let us know the nature of the ecclesiastical tyranny that he would establish over us if he could.

Yours sincerely,

Nov. 21, 1863.

JOHN EPPS.

THE BAPTIST MISSIONARY SOCIETY AND ITS FUNDS.

To the Editor of the Nonconformist.

SIR,—You truly remark in your last publication that the "causes" of the existing falling off in the income of this venerable and useful society lie at a greater depth than any of the speakers at the meeting appear to have considered.

In many districts our so-called "Baptist churches" are composed of members who are not, nor never intend to be, Baptists. The ground of such persons being found first attendants, and then admitted as members of the church, is attachment to the ministry there set up. They would just as soon carry out their own principles of Congregationalism in case their numbers preponderated in the selection of a minister, provided the trust-deed of the chapel did not settle this one point for them. To this good-natured, levelling expediency may be traced, I conceive, that spirit of indifference as to which missionary society, Baptist or London Missionary, or United Presbyterian, our contributions should be sent.

I am aware that the membership in many Baptist churches is confined to baptized (by immersion) persons, but this is not the case generally; that in some there is also mixed communion; and, moreover, not a few of our leading Baptist ministers are doing all in their power to create one common platform on which the combined Baptist and London Missionary Societies may put forth their united energies, and so have but one common fund, &c., &c.

Yours truly,

WILLIAM PAYNE.

Islington, Nov. 24, 1863.

[We have adverted to the subject of this letter in another portion of our paper. We cannot help adding to what we have there said an expression of our gratification at being informed that there are so many Baptist ministers who are disposed to unite on "a common platform."]

OXFORD LOCAL EXAMINATIONS.

The regulations for the Oxford Local Examinations for the year 1864 have been issued by the delegacy. The examinations will commence a week earlier than usual, viz., Tuesday, May 14, at the following centres:—London, Bath, Birmingham, Brighton, Cheltenham, Exeter, Leeds, Lincoln, Liverpool, Manchester, Northampton, Nottingham, and Southampton. The new regulations with reference to the religious part of the examinations will come into operation next year. The junior candidates will be examined in the books of Ezra, Nehemiah, and Esther, and the Gospel according to St. Mark, as well as the Catechism, the Morning and Evening Services, and the Litany; and the senior candidates in the Books of Genesis and Deuteronomy, the Gospel according to St. Luke, the Acts of the Apostles, as well as in the Catechism, the Morning and Evening Services, and the Litany, the outlines of the history of the Book of Common Prayer, and some questions will relate to the Greek text of the portions of the New Testament above mentioned.

The delegates give notice that the junior and senior candidates will be examined in both portions of the religious section—namely, Scripture and the Prayer-book,

"unless his parents or guardians object on the conscientious ground (*conscientia causa*); and no one so examined can obtain a certificate without showing some knowledge of each of the two portions, whatever may be the value of his work in other respects. Candidates in whose behalf this section is declined will be at liberty to answer questions in the first portion only; but no one can be held to have satisfied the examiners in the section without both portions."

The junior candidates will be required to undergo a preliminary examination by reading aloud a passage from some English author; by writing from dictation; by the analysis and parsing of a passage from "Winter," in Thomson's "Seasons." They will also be examined in arithmetic, geography, and the outlines of English history, including the succession of sovereigns, the chief events, and some account of the leading men in each reign. Every candidate will be required to satisfy the examiners in one, at least, of the following seven subjects—namely, Latin, Greek, French, German, Mathematics, Mechanics, and Chemistry. The examination in Latin will include the translation into English of passages in *Cæsar de Bello Gallico* (Books 1 and 2), and from Virgil's *Æneid* (3), and an easy passage from some other author. The Greek translations will be taken from Xenophon (*Anabasis*, Book 3), with grammatical and general questions. The examination in the French language will comprise the translation of a passage from Guizot's "Alfred le Grand," and a passage from a French newspaper, as well as English sentences for translation into French. No candidate will pass in Mathematics who does not show a fair knowledge of Euclid (Books 1 and 2), as well as of arithmetic and of algebra to simple equations inclusive. Candidates may also offer themselves for examination in German, mechanics, and mechanism, chemistry, drawing, and music.

The senior candidates are required to undergo an examination in the preliminary subjects, including English Grammar and analysis of sentences, English Composition, Arithmetic, Geography, and English History, the rudiments of Faith and Religion, and in two out of four of the sections. The English sections will include questions in English History, from the Restoration to the Accession of George III., and the outlines of the History of English Literature during that period; in Shakspeare's "Tempest" and "Bacon's Essay"; in the Outlines of Political Economy and English Law; in Physical, Political, and Commercial Geography. In section B (Languages), the candidates will be required to show a fair knowledge of either Latin, Greek, French, or German, and the opportunity will be given for showing more advanced scholarship in Latin and Greek, and also knowledge of Roman and Greek History. The Mathematical Examination will include pure Mathematics and Algebraical Geometry, and questions in the four books of Euclid. Section D comprises an examination in Physics, including a fair knowledge of either Electricity, Magnetism, Light and Heat, Chemistry, Vegetable and Animal Physiology, Geology, Mineralogy. Candidates may also offer themselves for examination in Drawing and Music.

With regard to the financial success of the Local Examinations, it appears that the junior department is not self-supporting, and the delegates have therefore, raised the fee for junior candidates from 15s. to 20s. The fee for senior candidates is the same as before, namely, 30s.

Postscript.

Wednesday, Nov. 25, 1863.

LATEST CONTINENTAL NEWS.

DARMSTADT, Nov. 24.—In to-day's sitting of the Chamber of Deputies, it was unanimously resolved to request the Government to maintain the right and integrity of Germany by the recognition of the Prince of Augustenburg as Duke of Schleswig and Holstein. The resolution further expressed the readiness of the Chamber to support the Government with all the means of the country in carrying out this course.

DRESDEN, Nov. 24 (Evening).—In to-day's sittings of the Chamber of Deputies, Baron von Beust, in reply to a question from one of the members, said—"The Ambassador of Saxony at the Federal Diet received instructions to protest energetically against the readmission of a Danish Ambassador to the Federal Diet. In consequence of the proceedings in the sitting of the 20th inst., the representative of Saxony yesterday received instructions to present to the Federal Diet the proposition that the Danish Ambassador should not be admitted to the sittings of the Diet until the Schleswig-Holstein affair should be settled. The proposition further recommended that a corps of Federal execution, with the necessary reinforcements, should occupy Holstein and Lauenburg until the period of the transfer of both countries by the Confederacy to the Prince who may be recognised as the legitimate successor." The Minister, in the course of his speech, said that these measures would be right and efficacious, and concluded with these words:—"Unity among all the members of the Confederation is now above all necessary."

PARIS, Nov. 24.—The *France* and *Pays* of this evening announce that the reply of Russia to the invitation to a Congress has arrived, and been sent to Compiègne. The same journals state that this reply is conceived in very conciliatory and courteous terms. The *France* says:—"All the Continental Powers have acceded in principle to the proposed Congress, with the exception of Austria, who has not yet made known her decision."

BERLIN, Nov. 24.—In to-day's sitting of the Chamber of Deputies a Government bill was laid on the table relative to military service. With the exception of some changes in the wording, it is the same measure as was presented last session. The article stipulating for three years' service is maintained.

MADRID, Nov. 24.—The Madrid journals repeat the rumour that General Dulce had demanded the despatch of 30,000 men to San Domingo.

CRACOW, Nov. 24.—A proclamation of the National Government has just been issued at Warsaw, denying the rumours, proceeding from Russian sources, that the Poles were on the point of laying down their arms. The proclamation announces a continuance of the war as the only means of saving the country. It also states that the forces of the insurrection are on the increase,

and that the Russians have proved themselves unable to govern otherwise than by fire and sword.

The King of Sweden proposes to be present in person at the European Congress.

MR. COBDEN AND MR. BRIGHT AT ROCHESTER.

Last night Mr. Cobden addressed a large meeting of his constituents at Rochester, M. J. Robinson's foundry, in Milrow-road, being temporarily fitted up for the occasion. Mr. Bright was also present, and the audience could not have numbered less than 3,000 people, amongst whom were many ladies. The Mayor of Rochester presided.

The HON. MEMBER then rose, and after some introductory observations said that the next Parliament would have to be endowed with new principles at the next general election. Some people said there was a political apathy with regard to politics, and he must confess that the people of England just now much more anxiously attended to the proceedings of the other countries in the world rather than to those in their own country. It was as if, rather than their own affairs, the Rochester town council discussed those of Blackburn, Preston, Manchester, or any other place. When he was last here before them, he told them, notwithstanding that which was said to the contrary, both then and at present, he did not believe that the American war would issue in the achievement by the South of their so-called independence. Still, up to this moment, nineteen-twentieths of society in London—that was to say, the upper ten thousand—were of a contrary opinion. How far their wish was father to the thought he could not tell, but if they really simply thought as he spoke he could only regret that their knowledge of America was so limited. The newspapers displayed a vast amount of ignorance on the question, looked at even from a geographical point of view, judging by what they said of the capabilities of the American rivers, and so forth. He had never believed, nor did he now, that there would be two nations of Americans in America. He considered such a state of things was absolutely impossible; and if the intelligent people of this country had not been misled as to the cause and origin of the war, they would have thought with him too. The fact was, this civil war in America was nothing but a war waged for the purpose of extending and perpetuating human slavery, and not to defend it as it existed. It was a war to establish a slave empire, of which slavery should be the corner-stone. Well, then, he said God pardon those who in the year of grace 1863 would establish such an empire! The fact was, it was the aristocracy of the South fighting against the democracy of the North. Wherever an aristocracy had done that elsewhere they had never succeeded, and so it must be with the struggle in America. If such a thing as a division of America should happen, it would be fraught with a great loss to human progress all over the world. Already we could see what the struggle had led to in Mexico and St. Domingo. If it had not been for the American war the French would not have made the Mexican mistake, nor Spain the attack on St. Domingo. The hon. gentleman then alluded to the Polish question, and said we had misled the Poles and aroused the Russians against us *en masse*. As to the proposal to hold a Congress touching European affairs, he disapproved of it altogether, unless they proposed to disarm. The only benefit, so far as he could see, that was to be derived from a Congress was that which would arise from a general disarmament. Diplomacy would be a failure, as it has been hitherto. The hon. gentleman then went on to speak of the burning of Kagosima, which he characterised as great a barbarity as that of the burning of Polish villages by the Russians. In fact he looked upon our doings in the East, in China, for instance, as on a par with those of Cortes and Pizarro of old. He, therefore, altogether dissented from our Eastern policy, which was a disgrace to us. The hon. member concluded by recommending that we should attend to our own domestic affairs rather than to those of other nations, more especially as we required that attention. He advocated an extension of the franchise, and was sure that for granting that no better time than the present one of quietness could be selected. The hon. gentleman resumed his seat amid loud and prolonged cheering.

A vote of thanks, expressing renewed confidence in Mr. Cobden, having been proposed, seconded, and carried with one dissentient.

MR. BRIGHT, M.P., addressed the meeting at considerable length. He urged that if the question of free trade and protection was settled, there yet remained to be discussed the great questions of taxation and parliamentary reform. He strongly advocated that the masses should be admitted to the franchise, and while doing so he gave a somewhat humorous and historical sketch of the late attempt at Parliamentary reform. His speech was loudly applauded.

The meeting terminated with a vote of thanks to the mayor for presiding.

THE CRAWLEY COURT-MARTIAL.—The character of Sergeant-Major Lilley was yesterday vindicated from the coarse attack upon it made by Sergeant Mills. Several witnesses, including Colonel White, were called, who all spoke most highly of the late sergeant-major. After their examination the witnesses of the previous day were cross-examined by Colonel Crawley. A member of the court was seized with sudden illness at half-past three o'clock, and this brought the sitting to an earlier conclusion than usual.

THE CASE OF STARVATION IN BETHNAL-GREEN.—Mr. Lambert, one of the inspectors of the Poor-law Board, held an inquiry yesterday into the charges against Mr. Christey, one of the relieving-officers of Bethnal-green, of inhumanity in the case of Mrs. Caroline James, who died of consumption accelerated by starvation. The evidence was very voluminous. Mr. Christey in his statement denied most of the charges which were made against him by the witnesses. The inspector announced that he should take time to consider his report.

MARK LANE.—THIS DAY.

A moderate supply of home-grown wheat was on sale at Mark-lane to-day, in but middling condition. All good and fine dry wheats moved off freely, at the improvement of 1s. per quarter realised on Monday. Inferior qualities were in slow request; nevertheless, prices ruled firm. The supply of foreign wheat on the stands was large.

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TO CORRESPONDENTS.

"A Nonconformist, Bradford."—We are obliged to him for his suggestion, and will hand over his letter to the executive of the Liberation Society.

"Alexander Innes."—Declined.

The Nonconformist.

WEDNESDAY, NOVEMBER 25, 1863.

SUMMARY.

THE speck upon the northern horizon just visible last week has, in the course of a few days, overspread the heavens. Prince Frederick of Augustenburg, whose claims to Schleswig and Holstein were set aside by the treaty of 1852, has lost no time in reasserting them, and has been promptly supported by some of the minor German Princes, such as the Dukes of Saxe-Coburg-Gotha and Baden, who are vigorously urging the Federal Diet to refuse admission to the representative of the new King of Denmark, in his capacity as a German Duke. A Schleswig-Holstein-phobia has seized all Germany, which the various governments may find it difficult to resist, even if they desired to do so. All that can be done in the local Diets, by deputations, by inflammatory appeals in the press, and by monster public meetings, is being done to arouse German sentiment. Even Saxony, which signed the treaty of 1852, has recommended to the Federal Diet, "that a corps of Federal execution, with the necessary reinforcements, should occupy Holstein and Lauenburg until the period of the transfer of both countries by the Confederacy to the prince who may be recognised as the legitimate successor." But Austria and Russia decline to recognise the pretensions of Prince Frederick to the Duchies, not because they are barred by treaty, but because he is the offspring of amorganatic marriage.

The danger to Europe, however, lies rather in the overflowing of popular passion in Germany, than in the official action of the governments. Free corps are being organised in some of the Northern States, with the connivance of the authorities, apparently to carry out the decision of the National Verein, that if the Duchies do not separate from Denmark, they must be compelled to do so. The population of Schleswig and Holstein are, however, by no means backward in asserting their independence. State officers, partially in Schleswig, and almost unanimously in Holstein, have refused to take the oath of allegiance to Christian IX. Of course, compulsion will be used—indeed, Denmark is proceeding to occupy the Duchies with a military force; and a local war, in which the disaffected will be aided by German volunteers, is too likely to ensue. But whether any of the German Governments will take part in the crusade, openly violate the treaty of 1852, and provoke a protest from the Powers which signed that engagement, is more doubtful.

The proposed European Congress is likely to fall through. It is semi-officially announced that the Emperor Napoleon's reply to the questions of our Government as to the subjects to be dealt with, and the way in which it was proposed the decisions of the Congress should be carried out, have not satisfied the British Cabinet that such an assembly would be a suitable means of solving European difficulties. They have, therefore, declined to take part in it. Russia is said to have given a similar answer, and it is probable that Austria and Prussia will follow the example of England. The replies of the

minor Powers of Europe have, however, been so generally favourable, that it is possible the Emperor Napoleon may still deem it advisable to hold some kind of diplomatic assembly in Paris.

King William has been induced to make one concession to the Prussian Chamber of Deputies. That assembly, having by an overwhelming majority declared the press ordinance issued during the recess to be unconstitutional, it has been withdrawn, and the Berlin newspapers are making full use of their recovered freedom to enforce the claims of the German pretender to the northern Duchies. The real struggle between the King and his Parliament will take place on the Bill which has been laid before the Assembly relative to the military service, in which the Sovereign entirely maintains his former views.

Mr. Cobden yesterday addressed his constituents at Rochdale in a lengthened speech. Though deprecating the inordinate attention bestowed by Englishmen on foreign affairs, the hon. member's address was mainly taken up with external politics. Mr. Cobden deprecated any European Congress which did not propose disarmament, condemned the course we had pursued in respect to Poland, and denounced our barbarous policy in the East—comparing our doings in China with those of Cortes and Pizarro in Mexico and Peru. He discussed at some length the American question, reiterating his belief that the South would not achieve independence, and that if such a thing as a division of America should happen, it would be fraught with a great loss to human progress all over the world. Mr. Cobden contended that the present time of quietude was peculiarly suitable for reforming our domestic institutions, and in the advocacy of this policy was supported at some length by Mr. Bright.

The re-hearing of the case of the Alexandra, the war-steamer built at Liverpool for the Confederates, has given rise to one of the most brilliant displays of forensic eloquence which modern times have furnished. Sir Hugh Cairns was well matched with Sir Roundell Palmer; and the whole case was argued not only in respect to the technical language of the Foreign Enlistment Act, drawn in so slovenly a manner as to afford room for legal differences, but as to its real intent. In the course of the lengthened pleadings, the Lord Chief Baron virtually admitted that the law had not been placed with sufficient precision before the jury in the late trial, and it is probable that the final judgment of the Court of Exchequer will be in favour of the Crown—for it is, as Mr. Locke pithily put it, "most important for this country to know whether the Crown is to retain the prerogative of declaring war between England and foreign States, or whether any man may involve us in hostilities as he pleases, in seeking to put money into his own pocket."

The Secretary for the Admiralty has taken occasion, at a festive meeting in Deal, to apologise for the bombardment of Kagosima in Japan by Admiral Kuper. Lord Clarence Paget says that it was intended only to destroy the forts of Prince Satsuma, but the prevalence of a gale of wind prevented the gunners from taking accurate aim, and thus the town was shelled. This excuse, if partially true in fact, is not indicated in the Admiral's official despatches, who records the barbarous act of destruction in the most business-like style, and without any expression of regret. Besides, would it not have been better to have delayed the operations for a time, rather than run the risk of shelling a crowded city and inflicting untold misery upon its unoffending population? It is to be feared that this act of revenge is but the prelude to further bloodshed in Japan. A telegram from Hong Kong indicates that there have been further outrages on the part of the incensed Daimios, and that war between the Japanese and Europeans was imminent.

The last American mail only whets the appetite for further news. Burnside is, it seems, hard pressed by the Confederates in Eastern Tennessee, but the extent of the "disaster" which has befallen him, does not clearly appear. In the southern part of that State, the Federals are consolidating their position, and threaten to resume the offensive in the rear of Bragg. Meade has, by his vigilance, gained a considerable advantage over the Confederates on the banks of the Rappahannock, and has advanced as far as Culpepper, where the main army of Lee was believed to be temporarily stationed, apparently intending to retreat further. The Richmond papers speak somewhat despondingly, and give up the hope of recovering Tennessee from Federal grasp without fighting another battle of Chickamauga. The glimpses we get of the condition of the Southern States reveal much discontent and suffering from scarcity, and a dangerous spirit of disaffection towards the Confederate leaders.

THE SCHLESWIG-HOLSTEIN DISPUTE.

We are driven to take notice of this interminable quarrel at last. We have avoided it hitherto for two reasons—first, because, although really a contest turning upon national rivalries and antipathies, it has taken the form of a dispute about pedigrees, than which none can be more complicated nor barren of interest to the English reader—and secondly, because, until quite recently, it appeared to involve no issue about which we could make up our minds to be deeply concerned. The death of Frederick VII., the late King of Denmark, and the accession to the Crown of Christian IX., in virtue of the Treaty of 1852, have precipitated events which threaten so seriously the peace of Europe, that we can hardly fulfil our duty as journalists without making some endeavour to render intelligible to our readers the case as it stands.

We think this may be most conveniently done by taking our start from the Treaty of 1852. The history of the question prior to that diplomatic settlement, besides being one of the most tangled that has been handed down to modern times, has become also, for practical purposes, all but obsolete. There had been, as is well known, a revolt of the Duchies in 1849, arising out of the publication, by Frederick VII., of the Constitution drawn up by his father, by the force of which Holstein and Schleswig, heretofore merely appanages of the Danish Crown, and governed by separate administrations, became virtually a part of the kingdom of Denmark, subject to the control of a Parliament composed for the most part of Danish representatives, and of an Executive consisting exclusively of Danish Ministers. Holstein, the population of which is wholly German, which, as a duchy, was a member of the German Confederation, and Schleswig, with a mixed population of Danes and Germans, of which the former constituted the majority, resented being thus essentially identified with the little kingdom of Denmark, and, with the sanction and active co-operation of Prince Frederick, of Augustenburg, son of the duke who had some title to the succession, broke out into open rebellion. The Duchies, however, were ill-matched against the vigour of the King of Denmark, and, although when aided by Prussia they made way, they lost, after the retirement of the Prussian army, all that they had gained, and were finally defeated at the battle of Idstedt. The Treaty of 1852 was a final effort of the Great Powers, acting in concurrence with Frederick VII. of Denmark, to settle the future succession, and to compose the differences between his kingdom and the Duchies.

In relation to the succession, the powers obtained from the Duke of Augustenburg, a deed of renunciation, for himself, his heirs and his descendants, all the rights which pertained to him as Duke, and transferred them to the King of Denmark and his successors to the Crown, and an engagement, on behalf of himself and his family, thenceforth to take up their abode beyond the dominions of the Danish monarch. The Duke's future exclusion from the succession to the Crown and Duchies was recognised and confirmed by England, France, Russia, Austria, and Prussia—by Hanover, Saxony, Wurtemberg, Electoral Hesse, and Oldenburg—and by Holland, Belgium, Spain, Portugal, Greece, and the Italian States—all of whom gave in their adhesion to the Treaty of London, 1852, which settled the succession upon the family of Schleswig-Holstein-Sonderburg-Glücksburg, of which Prince Christian was, at the death of the late King, the direct representative. So far, therefore, as the title to the Dukedoms of Schleswig and Holstein are concerned, the present position of the question is clear enough. The Augustenburg line is excluded, first by the deed of renunciation executed for himself and his descendants by the Duke, secondly by the treasonable acts of his son, and thirdly by the European treaty of 1852—and Prince Christian, under the title of Christian IX., has assumed the rights which that treaty solemnly vested in him. Since his accession, however, Prince Frederick of Augustenburg has issued a proclamation to the inhabitants, not only of Schleswig and Holstein, but also of Lauenburg, assuming the Government of the Duchies, and declaring his intention of appealing for support to the Germanic Diet. It is true that the Confederation, as such, never assented to the London Treaty—but it is also true, that its principal members, Prussia and Austria, signed that diplomatic instrument without qualification, as European Powers—and we are not surprised, therefore, that their representatives at the Federal Diet, whatever may have been their inclination to evade treaty obligations, have conveniently professed "that the marriage of the father of the Prince having been a morganatic one, Austria and Prussia consider the legitimate position of the son cancelled thereby."

So much for the succession. But underneath this question there lies a graver one, between Danes and Germans. The Danes have claimed to incorporate the Duchy of Schleswig into the monarchy. The German inhabitants of Holstein and Schleswig declare, and are herein supported by the Federal Diet, that the Duchies are inseparably united. Holstein is unquestionably a member of the Confederation; Schleswig is not. There is no resistance on the part of Denmark to the claim of Holstein to a separate legislature and administration—there is, however, a determination to absorb Schleswig into the kingdom proper, and the first act of Christian IX. has been to sign what is called “the constitution for the whole monarchy,” by which that determination is expressed. The Diet has taken up the case of Holstein, and decreed “federal execution”—which means that it will send an army of occupation into that Duchy, to coerce the Duke, who is the reigning King of Denmark, into a strict observance of the engagements to which he was pledged by the treaty of 1852, not to Holstein only, but also to Schleswig. There can be no doubt that the Danes have evaded giving honest and *bonâ fide* effect to the concessions made in favour of the Duchies, to which they assented with a view to get rid of the Prussian army. There can be no doubt that the German residents in Schleswig have been overbearing, and their nationality rudely trampled under foot—and, although Christian IX., by signing the Constitution for the whole monarchy has thereby excited the enthusiasm of his Danish people in his favour, it is questionable whether that act does not directly conflict with engagements under which the Crown of Denmark had placed itself by former treaties. On the one hand he is threatened by a pretender to the Ducal crowns—on the other, he is in daily fear of “federal execution” by the Germanic Diet. Altogether, the chances of collision, leading on to European war, seem imminent.

The Great Powers, we imagine, will not allow the question of succession to be seriously reopened. But the incorporation of Schleswig with Denmark is an affair which will give them some trouble. The Danes have gone a step beyond those limits which they have themselves accepted—and, by doing so, have placed themselves in an untenable position. Perhaps the fairest suggestion yet made is that thrown out by our contemporary, the *Spectator*. “There remains,” he says, “but one alternative, a popular vote to be accepted by both parties as the basis of future action. . . . If the choice of Holstein should be, as it will be, for Germany, the State will be unembarrassed by a detested connection; if that of Schleswig should be, as it will be, for Denmark, the quarrel of four hundred years will have been finally settled. Or, if contrary to all expectation and precedent, Schleswig should choose the bigger instead of the freer nation with which to unite its destinies, then, though the career of Denmark will have been prematurely cut short, the act will have been the voluntary one of a section of her own children, and the peace of Europe will be preserved. Order could not survive a violent seizure of Schleswig, but it would outlive the absorption of Jutland and the Islands into a Scandinavian Empire.”

ST. GEORGE'S—EAST AND WEST.

THE work of demolition and reconstruction in London will ere long recommence with fresh vigour. No reader of the daily papers can have failed to observe the long array of new streets and new railways, for which parliamentary sanction will shortly be asked. There is already a complete network of iron roads around the metropolis. They are now piercing its very heart, crossing and intersecting the leading thoroughfares, or burrowing beneath the overcrowded streets. The region on the south bank of the Thames from London Bridge to Blackfriars has been metamorphosed. The neighbourhood of Charing Cross looks as though it had been made over to an army of sappers and miners. A part of Ludgate-hill is already in the hands of the destroyer. The new metropolitan railway schemes of which notices have been lodged at the Board of Trade, will, if carried out, plough through whole districts of London, and doom thousands of poor dwellings to destruction. Well, are we not living in an age of progress? Will not London be improved by being rebuilt? Is it no advantage to open up the back-slums of the metropolis to the light of day, to make St. Giles's a tradition of the past, and record the triumphs of architectural skill and sanitary science?

We could unfeignedly wish there were but one simple and satisfactory answer to these questions. Londoners naturally take pride in their Belgravia and Tyburnia—their new Oxford-streets, new Cannon-streets, and Victoria-streets. They can complacently walk from

the Bank to Kensington Gardens without the eye being offended by narrow lanes, tumble-down houses, or any indications of poverty or squalor. What evidences abound of the increasing wealth, luxury, and taste of London! Those gigantic warehouses, palatial mansions, airy squares, and long lines of splendid terraces—can we fail to see in them the proofs of successful enterprise and growing prosperity? Alas! that there is a reverse side to this pleasant picture—that it should be only too clear that these advantages are to a great extent gained at the expense of the industrial classes.

Half a century ago, when Regent-street was made, it swept away an immense number of poor dwellings. Crowds of workmen were evicted, and forced to take refuge in the already densely-peopled districts of the Strand, Westminster, and Lambeth. The ejection of the poor from the genteel localities of London has been going on ever since, and has increased in proportion to the magnitude of metropolitan improvements. Lazarus is more and more removed out of sight of Dives. There are entire parishes in the West where the working classes can scarcely find a resting-place. Belgravia has driven them to the back-slums of Westminster and Chelsea; from Tyburnia they have gone forth to swell the low quarters beyond Notting-hill; and the crowded dwellings of Hammer-smith tell of the progress of improvement in Kensington and Bayswater. It is matter of boasting that the poor of the City are yearly decreasing—which means, that the construction of new streets and fine buildings has—not altered their lot, but—driven them away south of the Thames, or to Clerkenwell, or to the East End. With these local changes there has been a general migration of wealth to the West, and of poverty to the East of London; and capital and labour are year by year becoming more and more sundered.

These social changes are unquestionably the result of natural causes, with which no sane man would dream of interfering. The Legislature could not arrest them if it would; but neither ought the Legislature to convert them into a grievous injustice—which it does. That the poor should bear the chief burden of the poor, and that rates should be high in proportion to the inability to pay them, is a manifest injustice, arising solely from the vicious action of the Poor Law in London. We need not multiply proofs of this remarkable inequality. St. George's parishes, West and East, will suffice by way of illustration. The former, having almost worked out the pauperising element from its population, could manage in 1856* with a rate of 7½d. in the pound on a rental of 694,380£. The latter, in which the poor are steadily increasing, levied in the same year a rate of 3s. 4d. in the pound on a rental of only 153,297£. In other words, a house rated at 50£. per annum would be charged 30s. in the richer parish, and 8£. 6s. 9d. in the poorer—that is, impoverished St. George's was mulcted for the poor five-fold that of wealthy St. George's. Parish rating in the metropolis, then, has the same tendency as the law of settlement in rural districts—it offers inducements to get rid of the poor, and throw the burden of their maintenance upon other parishes.

Unhappily the pecuniary injustice of unequal rating is not its most serious feature. There are grave social, physical, and moral evils flowing from it. It seems hard that the weaver of Bethnal-green should have to pay a poor-rate in proportion to his means fourfold that of the wealthy tradesman of St. George's, Hanover-square. But that fact draws after it a whole train of consequences. Excessive rates are an obstacle to improved dwellings. It is a bad speculation to build houses in a poor neighbourhood, where every new erection tends to swell the rates, and increased rates diminish the rent. Hence the short supply of houses in the east of London, and the consequent overcrowding. Working men are obliged to work where they must, and live where they can. Though the scene of their industry may be a rich parish, they can rarely reside there. Most of the labourers employed in the City, for instance, live in the Eastern districts, and if they require parish relief become a burden upon those among whom they reside. Thus, as has been justly remarked, “the onus of supporting the poor is thrown upon the poor themselves; while the merchant, banker, or public company are called upon to contribute less in proportion as their means are greater.”

Can we, then, wonder at the recent horrible disclosures as to the condition of the poor in Bethnal-green, at the miserable remuneration of the parish officers, or the anxiety of the guardians to keep down expenses? The excessive rates naturally induce economy in parochial expenditure, and the poor don't get adequate relief. A population only a grade above pauperism, and borne down by heavy rates,

cannot be expected to be liberal towards paupers. “In Whitechapel,” says Mr. Gilbert, in a pamphlet published on the subject, “the dock labourer relieves the Spitalfields weaver in his distress, and the weaver assists the dock labourer. Nothing is more common here than for a summons to be served on a house for default of poor-rates when a portion of its inmates are receiving parochial relief; while the merchant, shipowner, and manufacturer are absolved by this infamous system for contributing to their support.” No one can therefore be surprised that in these Eastern districts cases of starvation should constantly arise, that workhouses should be full and night refuges crowded to excess, that hospital accommodation should be inadequate, charities languishing, and places of worship scarce. It is everywhere a struggle to keep the head above water amid the sea of surrounding pauperism.

There seems but one effectual remedy for this growing evil—an equalisation of the poor-rate over the whole of the metropolitan districts. The possible dangers arising from centralisation and extravagance are trivial compared with the injustice and oppression which flow from the parochial system. Union rating would afford no relief to the large metropolitan parishes, such as Bethnal-green, St. George's-in-the-East, and Chelsea, which are Unions in themselves; and a rate-in-aid would be difficult to bring into operation. A uniform rate has been adopted and found to work well in many of our largest towns, and might surely be tried, with proper safeguards, in the metropolis.

But our immediate aim is rather to point out a serious grievance than to discuss the remedy. The shocking state of Bethnal-green is almost an assurance that it cannot much longer be ignored by the Government or the Legislature. The gulf which separates the rich and the poverty of London is widening year by year. Pauperism at the East-end increases as wealth at the West-end augments; and the classes who so largely contribute to the latter are sent forth from the neighbourhood of gentility to burrow in holes and corners, and bear each other's burdens. Every new street, every metropolitan railway, every great improvement, drives off a fresh colony of our industrial poor to over-populate the over-peopled back-slums of London. Misery, vice, disease, squalor, may stare them in the face—all the unutterable evils of overcrowding, all the pressure of high rates combined with high rent. But they have nowhere else to go—no other lot to choose: in London at least. With what feelings must numbers of these honest, hard-working men walk through the city which they have helped to rebuild, extend, or beautify, and think that, owing to the combined influence of parochial selfishness and public legislation, they are unable to find in it, except in the outskirts, any rest for the soles of their feet?

THE TIMES ON CHINESE AFFAIRS.

YESTERDAY the leading journal endeavoured to counteract the effect which the recent news from China is calculated to create, by an appeal to Bunkum and the breeches-pocket. China, it admits, is like the hare with many friends, whose pressing good offices were open to suspicion. The Imperial Government looks with almost equal distrust upon British and French offers of aid; Commodore Osborn's flotilla, and “American soldiers of fortune.” Still, they have one disinterested friend. “Ultimately, the Court of Peking will certainly see that England is the only European country which wants no Chinese territory, and that the British expeditionary force is the only force which, although it may be made to retire in disgust, can never be provoked to change sides in the war.” But are we not doing some good in China? Is not British commerce increasing on the banks of that great river, the Yang-tse-Kiang? Is there not a profitable trade with Hankow, far up that mighty stream, almost in the centre of China, and are not British Hong's, residences and club-houses rising up in that city? “We would only say” adds the *Times* “that while matters are prospering so hugely, while we are so successfully invading this great territory of hundreds of millions by our merchants, our ships, our commerce, and our missionaries—the armies and sutlers of our Christian civilisation—let us not be too impatient as to political occurrences, or too desponding as to the ultimate success of the little we are doing to procure peace as well as civilisation for this people whom we so little understand.”

We have no doubt this appeal will tell where it is intended to tell. But the British public in general, we should hope, are not likely to be so hoodwinked. They cannot see either the justice, the wisdom, or the advantage of this prolonged intervention in China. They are beginning to suspect that this “British expedi-

* The latest Parliamentary return on the subject.

tionary force" will become a permanent army of occupation, which will cost us annually, as it has done for a year or two back, more than a million sterling. These grand trade establishments at Hankow are dearly purchased at such a rate. There is also a latent suspicion in general that all the new commercial markets gained by the sword do not repay the original outlay, and that our armies have not, after all, been so promotive of trade as is given out. It is at all events certain that the supply of Chinese tea and silk has never failed us, however great the disorder in the interior, and whichever party has been uppermost in the coast provinces. Why, then, should we pay a permanent impost on all our goods from China, in the shape of the cost of a permanent naval and military force?

But, it is said, we are doing something, though at present but "little," "to procure peace as well as civilisation for this people whom we so little understand." Where are we to look for the signs of peace? The Taepings still occupy whole provinces of the Empire, and our alliance with the Imperial Government to put them down has driven disorder further into the interior, and envenomed the traditional hatred of the native towards the foreigner. It was we who encouraged the formation of those disciplined mercenary bands which have now transferred their services to the Taepings, and have given a new life to the rebellion—*we* who had Osborn's fleet fitted out, which is now waiting the receipt of Chinese silver from Peking before commencing operations against the foes of the Imperial dynasty. The people "whom we so little understand" agree to mistrust us, while they accept our aid; and if collecting European troops and adventurers on Chinese soil to carve fortunes for themselves out of the needs of rival governments, and increase the general confusion of the country, be a means of "procuring peace as well as civilisation," those words have lost their meaning.

When it is demanded, "What is British policy in China?" the *Times* pleads that we should not be "too impatient as to political occurrences." We are to let affairs drift on till we find—if that period has not already arrived—that it is impossible to withdraw our ships and troops from China. Our Hopes are as necessary to the Peking Government as our Brucés—our ships-of-war as our diplomatic staff. If the *Times* could inform tax-payers at home that the British expeditionary force was about "to retire in disgust" from the Celestial empire, they would be far more interested than in information as to the pushing tendencies of our merchants in the interior.

The *Times* might have spared the singularly ill-timed allusion to "our missionaries" as "the sutlers of our Christian civilisation." The writer cannot have read the mournful and desponding letters of the Bishop of Victoria on this subject, and his warnings that our policy is destroying the prospects of Christian missions. How little chance there is that these religious agencies can, at present, make way in China, is evident from the testimony, lately quoted in our columns, from a lately returned missionary. "The Chinese would not," said the Rev. W. Lee, at a recent public meeting, "receive our religion as better than their own. They ask, not without reason, 'What have you done to prove your superiority?' We had taken them opium; we had had the coolie traffic, and tens of thousands had been carried away and had not come back, while the basest stories had got abroad respecting them; and then we had sent them Armstrong artillery, and swept down thousands of them. Our policy, too, had been very erratic towards China. What did they think of our Christianity when we were meddling with their internal quarrels? Their rational minds connected these things with the missionaries and their work. And they had seen our sailors intoxicated in their streets, and had found some of our merchants to be trading dishonourably; and they pointed to these things and said, 'Convert your people at home, and then come and try to convert us.'" The logic of the Chinese is better than that of the *Times*. Assuredly, there must be need of conversion in England, if our countrymen can swallow arguments to justify our meddling and disastrous policy in China, which are founded, not on the principles of justice, or even of enlightened expediency, but on an appeal to more sordid interests.

NEIGHBOURS.

IN a much more restricted sense than that in which the question is put in the Church-of-England Catechism, not a few, both men and women, need to be asked, if only for the purpose of reminding them of what they daily forget, "What is your duty towards your neighbour?" How largely dependent are the majority of us upon the character and pursuits of our next-door neighbour—for it is to this

narrowest limitation of the term we shall confine our remarks—for the smooth progress of our every-day life! We are so, to a considerable extent, even when "next-door" means half a mile off, much more when we designate thereby a house separated from our own by nothing more than a party wall. "Every Englishman's house is his castle," and "May I not do as I will with mine own?" are vulgar sayings which show us one side of the subject—the selfish side—clearly enough; but there is a very common tendency to lose sight of the fact that there is another side of it which, seldom as we may look at it, is perpetually turned to our neighbour, and cannot escape his notice. Indeed, it is quite possible, by sheer thoughtlessness, altogether devoid of malice, to keep him and his whole family in a state of chronic irritation, and almost unconsciously to allow our ordinary habits to become to his capacities of domestic enjoyment what the "dead fly" is to the "ointment of the apothecary." A great deal has been said of late, but not a syllable too much, condemnatory of the nuisance inflicted on quiet people by "street musicians"—but, after all, barrel organs and brass bands are but occasional and trifling annoyances compared with those which next-door neighbours inconsiderately obtrude upon one another.

All of us are aware that if we are ill-naturedly intent upon rasping a neighbour's temper down to the quick, ways to do it, without trespassing a single step beyond our legal rights, may be easily discovered. Few of us, however, reflect that were we really prompted by a malicious motive, some of the expedients we might resort to for the express purpose of worrying him, would be none other than such as, without a suspicion of the extent to which our acts may have that effect, we are constantly putting in practice. There is a possibility, no doubt, of our neighbour's being too exacting, or ourselves too squeamish. Still, inasmuch as both he and we must be made sensible by common experience of how much the comfort of each depends upon the considerate forbearance of the other, it would be well if, in regard to any proceedings of ours by which he can be touched, however remotely, we should ask ourselves how we should regard them if he and we were to change places, and if we, instead of playing active to his passive, were obliged to play passive to his active. "Do unto others as you would they should do unto you" is a rule never more applicable than in the case of next-door neighbours, and seldom, we fear, more liable to be forgotten. The closer we are together, the more likely we are to tread upon one another's corns—and it becomes us to bear in mind that corns do not in every case show themselves upon precisely the same toe.

There are some troubles—for really they often amount to such—which it is rather a man's misfortune than his fault that he must inflict upon his neighbour. We remember, when our ardour in the pursuit of learning was hottest, having been driven almost beside ourselves every day successively for about three months by a screaming baby immediately opposite, whose strength of lungs no violence nor continuity of exercise seemed to exhaust, and who, after having made all the street familiar with the sound of his voice through the open window of his nursery throughout one of the hottest summers of our climate, suddenly subsided into silence and health, as though, poor little creature, he had previously been struggling with all his might after both and had got them at last. That was a sore trial of patience to the neighbours, amongst whom we were included—but it was greatly exceeded in severity by another short passage in our experience. An elderly gentleman living next door to us was afflicted with a terrible malady which seized him by fits every night and put him to the torture of the rack for two or three hours together. His cries of agony were terrific, and, of course, when the fit was on him, sleep was scared from everybody who came within reach of his voice. These were instances in which duty to one's neighbours resolved itself into sympathising endurance, and wherein one was bound to be cautious lest by any show of impatience they who already suffered as much as they could well bear should have another drop of bitterness wrung into their full cup by fruitless and inconsiderate complaints.

But the foregoing class of cases is very limited when contrasted with that in which the items consist of annoyances for which they who inflict them upon others are fairly responsible. What moral right have we, for example, as sometimes we are tempted to ask ourselves, to keep a howling dog in our back-yard, just under our next-door neighbour's sleeping apartments, to serenade him in piteous tones through the night? Cats are discordant enough, and cock-crowing is not always a welcome sound—though custom makes these nuisances excus-

able. But we sometimes flatter ourselves into the belief that if we were fond of carpentering as a recreation, or had, every now and then, to nail down carpets in our chambers, we should so far consult our next-door neighbour as not to choose midnight as the fittest time for thus occupying ourselves. Of course, the young ladies who are musically inclined must practise, both vocally and instrumentally, during some part of each day—but we are not sure that we could make ourselves quite comfortable in the knowledge that on the other side of the party wall the somewhat muffled strain of their voices, and the thrum of their piano, made themselves audible to our acquaintances morning, noon, and night. People have no right, perhaps, to be nervous, and if the boys who belong to one family take a fancy to pistol-shooting at a mark in the garden, it may be very nonsensical for the girls who belong to another to be unable to saunter quite at their ease in the adjoining one—but, all things considered, duty to a neighbour might suggest the propriety of removing the sport to a more secluded locality. If we were intent upon mastering the difficulties of the kettle-drum, or the double bass, or the euphonia, or the cornet-à-piston, conscience, we think, would object to our doing so if we were unable to gain our point without making the good folks next-door unwilling martyrs to our assiduity. We should be chary of insisting upon our independence even in the matter of burning weeds, and when the job *must* be done, we might feel it due to our neighbour to prevent its being so done as to give him and his family the full benefit of the smoke.

We have instanced but a few of the more obvious ways in which mere want of consideration may disturb the peace, and destroy the comfort, of those who live in close proximity one to another. But, in point of fact, the multitude of things the doing, or the leaving undone, of which, by us, more or less affects the tranquillity of our next-door neighbours, is far beyond computation. We need not complain of it as fettering our liberty of action. So far as it puts a restraint upon us, it is, generally speaking, a most wholesome discipline. It is rather an advantage than otherwise, to be under the moral obligation of consulting other people's feelings as well as our own will, in the common acts of our daily life. The motives which are thereby called into play with a view to the determination of our choice have in them, if we may so say, a spice of self-denial, and, in proportion as they are successfully brought to bear upon our conduct, tend to check the rank growth of our selfishness. No man is the worse, but the better and the happier, for subjecting every step in his career to guiding influences outside the circle of his own wishes, or for making his life expressive of a higher intent than that of simply pleasing himself. Since by an arrangement of Divine Providence, the wisdom of which, if he cannot perceive, he cannot reasonably gainsay, so considerable a proportion of his domestic enjoyment is inextricably interwoven with that of his neighbour, might it not be well for him to lay down rules for his guidance which have a reference to the pleasure of both, and, even when he is pursuing his own gratification most legitimately, to have an eye also to what is due, of courtesy, to others? It is very agreeable, doubtless, to feel quite at liberty to do as we like—but, perhaps, it is more beneficial to be compelled, in the little as well as in the important actions of life, to adapt our course to what we have reason to know that others would prefer.

On the whole, then, we have a duty towards our next-door neighbour—a special duty, the discharge of which will assume a countless variety of forms—but here, as elsewhere, the spirit of which such forms will be the expression, resolves itself into doing as we would be done by. Inconsideration is the main fault against which we have to guard—kindly thought for others, the main habit which we have to cherish. Both in action and endurance, be it our aim to render unto others that which, in the judgment of good will, we may satisfy ourselves is their due—and, so far as we have power to prevent it, let nobody be justified in regretting that the house in which we dwell is next door to theirs. He who in these minor matters watches over himself, thereby fits himself for higher developments of character—for it is out of the petty skirmishes of principle that strength is gained for its grandest and most decisive victories.

MONSTER ARMSTRONG GUN.—The great 600-pounder gun was tried at Shoeburyness on Thursday with success. It weighs over twenty-two tons. The destructive powers of "Big Will" (as the monster might well be christened) will be enormous. A shell with a bursting charge of 40lb. may be readily fired from it, the largest charge yet used in a shell being, we believe, no more than 8lb.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

TENNESSEE.

Despatches from General Grant were received at Washington on the 9th, announcing that the Confederates had attacked two of General Burnside's advanced positions, and captured the forces defending them. According to another account this disaster to Burnside's outposts was fifteen miles from Knoxville; 600 men and seven cannon were captured. The main army was reported to be in an impregnable position, but it was reported at New York on the 10th that Burnside "had met with a disaster."

It is reported from Washington, but not officially, that General Burnside's resignation, tendered long since, has at last been accepted, and that General Foster will be appointed to succeed him in command.

A despatch, dated Chattanooga, November 7, stated that the rebels were shelling the Federal position from Lookout Mountain, but were doing no damage. Boats with supplies came up from Bridgeport to Brown's Ferry, from which place there is wagon transportation to Chattanooga, two miles.

A Chattanooga despatch says that Bragg's army was evacuating its position in front, and retiring to Rome and Atlanta.

It was reported that Longstreet had organised a large force to operate upon Grant's communications at Bridgeport.

Letters from Eastport, Mississippi, of the 3rd, state that General Sherman had reached Florence, Alabama, on the way to join General Grant. Despatches from Confederate sources at Atlanta say that a heavy force of Union troops had reached Tuscaloosa, on the way to Selma, Alabama.

Guerillas were operating on the 7th near Blandville, Kentucky, only twelve miles from Cairo.

The *Richmond Examiner* says that General Grant was in possession of both banks of Tennessee River, from Bridgeport to Brown's Ferry, and was no longer dependent on the railway for food, but he could bring his supplies by water to within a mile of his camps. "It is no longer impossible," says the *Examiner*, "for him to winter at Chattanooga if he thinks proper to do so, nor will his threatened advance be any more nullified by the want of stores. In a word, we have lost the advantages of the battle of Chickamauga. The battle of Chickamauga must be fought again."

VIRGINIA.

A despatch in the *Times*, dated New York, Nov. 18, says:—"On Saturday morning, Nov. 7, General Meade's army suddenly left its position near Warrenton, and advanced to the Rappahannock. The right wing, under General Sedgwick, and the left, commanded by General French, consisting of two army corps each, reached Rappahannock station and Kelly's Ford nearly simultaneously during the afternoon, and immediately attacked the Confederates guarding those points. The Confederates, who occupied the earthworks constructed by the Federals during their occupation of the north bank of the river, and who, so far as can be gathered from the accounts published, numbered fewer than 3,000 men, offered a desperate resistance, but were ultimately overpowered and driven across the river, leaving in the hands of the Federals 1,800 prisoners and seven cannon. The Federals on the following day crossed the river and continued their march towards Culpepper, the Confederates falling back, skirmishing, before them. Yesterday the latest news reported that the Federal advance had occupied Culpepper, and that the Confederates had returned to their fortifications south of the Rapidan. General Meade's main body was at Brandy station. No engagement had occurred south of the Rappahannock."

A later telegram from Halifax, dated November 12, is as follows:—"General Lee, after a series of engagements, has been compelled to fall back to his former entrenchment beyond the Rapidan, and despatches state that his main body was at Gordonsville on the 10th, en route for Richmond. The entire army of the Potomac is now on the north side of the Rapidan, where their further advance has been strongly disputed. Meade officially announces the capture of over 2,000 prisoners, four guns, 2,000 small arms, and one brigade train during Saturday's advance. On the following Monday 600 prisoners were taken in the vicinity of Culpepper. A Richmond Federal scout reports that Lee had left for Chattanooga, and that the Confederate Cabinet had decided to abandon Virginia upon Meade's advance."

The Federals are believed to have occupied Fredericksburg heights.

It is said that Aquia Creek is to be the base of General Meade's supplies.

News from Western Virginia reports the defeat of the Confederates by Generals Averill and Duffie, in the valley east of the Greenbrier Mountains. The Confederates were driven through the town of Lewisburg, which the Federal forces hold. The enemy abandoned all their supplies, guns, and colours, leaving their dead and wounded behind.

CHARLESTON.

The following despatches are contained in the Richmond papers of the 6th inst:—

CHARLESTON, Nov. 4.—The bombardment of Sumter continues furiously. It was kept up last night and is still going on this morning. President Davis has visited Forts Pemberton and Johnson and the shore batteries.

CHARLESTON, Nov. 5.—There is slow firing to-day from the enemy's monitors and land batteries, 587 shots have been fired in the last twenty-four hours. No casualties on our side. Another iron-clad has joined the

fleet. The Ironsides is quiet. Three monitors are taking in ammunition to-day.

President Davis visited Charleston on the 4th and inspected the defences. He made a speech to the people of Charleston, in which he declared that the city would never be captured, for, even should its defenders be beleaguered by fire on every side, reinforcements should be sent to their assistance in proportion to the force of the enemy.

THE EXPEDITION TO TEXAS.

Advices from New Orleans of the 20th state that the naval expedition commanded by General Banks in person, previously reported to be fitting out there, sailed early in the week, but had not been heard from.

General Franklin's army was between Opelousas and Vermilionville. No fighting had occurred, and it was believed that General Franklin would content himself with holding the country already in his possession until news of General Banks' progress had been received.

General Magruder had notified all the State troops in Texas to hasten forward to Houston without delay to resist the Northern invasion approaching from Berwick Bay.

DISCONTENT IN THE SOUTH.

Mr. Davidson, the writer of the letter in the *Raleigh* (North Carolina) *Standard*, which produced such a sensation in the early part of the summer, has published a second one equally long, commenting upon the present situation of affairs in a similar strain, calling attention to the overwhelming majorities given in support of the Government in the North-West, and the consequent extinction of all hopes of aid from Northern divisions, declaring that it is now plain that the Northern people are "making the war their business," that Lincoln will be elected, and that the Southern people "ought either to make their peace with God or with the United States."

In the northern counties of Alabama, as we learn from the Confederate papers, the farmers and others, disgusted with the rule of President Davis, have organised guerilla bands which have, in some cases, come into collision with the Confederate guerillas.

Mr. Gaunt, a leading man in the Slave State of Arkansas, who took a very prominent part in carrying it into secession, and has since filled the positions of member of the Confederate Congress, and brigadier-general in the Confederate army, makes a full recantation of his former political faith, declares himself convinced of the hopelessness of the Confederate cause, and of the selfishness, ambition, and recklessness of the leaders. He ascribes all the disasters which have overtaken them to the conceit and self-seeking of Jefferson Davis, and concludes by assuring his constituents that, however much they may be attached to slavery, it is now all over with it, that its doom is sealed, and that the best thing they can do is to make their peace with the Federal Government, and accept the policy of emancipation, fully and frankly.

MISCELLANEOUS.

The Confederate Generals Cooper and Shelby are reported to have crossed Kansas River with 9,000 men, and were moving to attack General Blunt, who was proceeding with 1,800 cavalry and an immense supply train to Fort Smith, Arkansas.

Mr. Seward had authorised the announcement that the French Government, upon the remonstrance of Minister Dayton, had arrested the completion of six iron-clad rams building at Nantes and Bordeaux, which were suspected of being intended for the Confederates.

Mr. Seward has refused permission to certain parties to recruit 20,000 troops for the service of the Juarez Government, declaring that such proceedings would be a violation of the law, and that any one engaged therein will be prosecuted with all practicable diligence.

The grand jury of Cincinnati had found true bills of indictment against the Ohio conspirators. Their cases are to be tried in the United States' Court in that city on the 18th inst.

Marshal Forey, late Commander-in-Chief of the French forces in Mexico, had arrived in New York, en route for France.

HOW THE SOUTHERNERS ENCOURAGE RELIGION IN THE NEGROES.—The police made a descent on Saturday night upon an unlawful assemblage of negroes congregated at the City Gas Works, let for religious purposes, and took in custody forty-three. Yesterday morning they were taken before Justice Chandler, who ordered ten lashes each, and let them go.—*Richmond Examiner*, November 2.

So great is the want of seamen in the United States navy that the officers have been ordered to encourage the entry of negroes—a proceeding unprecedented since the creation of the American navy.

We have now in the United States at least two hundred and thirty-five general hospitals for the use of the soldiers, containing about eighty thousand patients.—*New York World*.

EMANCIPATION IN MARYLAND.—At the recent elections in this State there was a Republican majority of 10,000, due in a great measure to abstentions. But the issue was not so much peace or war as emancipation or slavery. The *Daily News* correspondent says:—"And what with hostility to slavery based on principle and hostility to it arising out of the conviction that its days are over in any event, there is every prospect of the passage of a measure of general emancipation at the coming session of the legislature."

THE FEDERAL PRISONERS AT RICHMOND.—The treatment of the Federal prisoners at Richmond is exciting general indignation, and promises, if not changed, to lead to retaliation on the part of the North, and bring about a state of things that will

be shocking to humanity and disgraceful to all concerned. One hundred and eighty men were brought to Fortress Monroe this week, after some months' confinement in the South, in such a state of emaciation and exhaustion from insufficient food that fifty have since died in spite of all efforts to save them, and the rest are in a very precarious condition. To filth, confinement, bad food, exposure—for the clothes and boots and blankets and money of the prisoners are invariably stolen by their captors—are now added actual starvation. The number of prisoners, too, has, owing to the cessation of all exchange, reached 12,000, and I shall not venture to repeat what I hear of their sufferings, as I know I should be accused of exaggeration. The cartel agreed on two years ago has been suspended, owing to the refusal of the Confederate Government to include negroes in its operation, as well as disputes as to the number of paroles on each side, and as the Federals are bound to protect them, the prisoners are now accumulating on both sides with great rapidity.—*Daily News Correspondent*.

It is rumoured in Washington that a considerable Union force has started, or is about to start, up the Peninsula against Richmond, the old artillery roads constructed by McClellan being in good condition for a co-operative movement by that route.

AN HISTORICAL DOCUMENT.—The original draught of the Emancipation Proclamation, which was donated to the North-western Fair for the benefit of the Sanitary Commission, is now in the hands of the commission, who have charge of its sale. Several private bids have been made for it—one offering 1,100 dols. A subscription has been started to secure it for one of the historical societies, as more in accordance with the wishes of the President.—*New York Times*.

The New York Democratic organ, the *World*, confesses that there was no mistaking the meaning of the recent elections, and that the country was resolved on the prosecution of the war at whatever cost, and that there was therefore nothing left for those who deplore the abuses which attend it but to use their best efforts to put an end to them by bringing the war to a successful issue.

It is reported that the slaves in the southern tier of counties in Kentucky are running off by hundreds; and that an emancipation sentiment is rapidly gaining ground in the State, against the stoutest efforts of the *Louisville Journal* and its party, who act as if they thought slavery were a Divine blessing.

The Rev. Mr. Livermore, commissioner in charge of the leased plantations in Mississippi and Louisiana, reports that the system of employing free negro labour in that region, for regular wages, is quite successful.

ALLEGED ABUNDANCE IN THE SOUTH.—There has been nothing in the way of false representation more discreditable than the attempt of the *Times* correspondent in Richmond to persuade people in England that there was at present great plenty in provisions and forage at the South. On the contrary, the depreciation of the currency and the terror produced amongst the farmers by the wholesale impressments on behalf of the army made by the government has caused a general hoarding of grain, flour, and cattle, which promises to produce distress as keen as if there had been a general failure of crops. The testimony of the Southern press on this point is unanimous, and so abundant that I shall not attempt to burden your columns with extracts from it. I cannot help forwarding you, however, a letter written by General Northrop, the Confederate Commissary-General, to his Secretary of War on this subject. The nature of the remedy which he suggests for the present and prospective scarcity shows better than anything else could the desperate straits to which the country is reduced, which, if we were to believe the *Times*, is teeming with plenty. It is neither more nor less than the seizure by the government of the plantations, and the forcible employment of the negroes in raising such crops "as may be deemed necessary." This, he says, "would be no more arbitrary than others the government has been obliged to resort to, and in view of the emergency, and as a military necessity, would be perfectly justifiable." It is plain from this that the military men are resolved to prolong the war, no matter what the people may think or feel about it, and it is one more illustration of the falsehood of the assertions so constantly put forward by pro-slavery apostles in England, that the Confederate government in its dealings with the people remains within the limits of the law. It is quite evident that, at the South, all control over the affairs of the country has passed out of the hands of the Legislature, the usual mode of keeping the executive in check by "stopping supplies" is no longer available; and if Congress or any State legislature voted for peace to-morrow there is little doubt its decision would be disregarded. Mr. Meminger issues as much paper money as he pleases, and then the army "impresses" all the supplies it may stand in need of, and gives the paper, worthless as it is, in exchange. Against this the farmers have been seeking to protect themselves by not raising articles of food; and now it is proposed to seize their plantations and negroes, and work them on government account.—*Ibid*.

FRANCE.

THE PROPOSED EUROPEAN CONGRESS.

The new King of Denmark, the Swiss Confederation, and the Court of Rome ("in a general manner") have accepted the proposition of a European Congress. Senhor Antonio José de Avila has been appointed the delegate to be present on the part of the King of Portugal at the Congress. The Sultan has made a favourable reply to

the Emperor's invitation, expressing at the same time his intention of being present thereat in person.

The *Temps* publishes a rumour, under reserve, that the Emperor Napoleon had requested King Leopold of Belgium to draw up the programme of the Congress. Whether so sagacious a Sovereign would accept the responsibility, if, indeed, it be offered him, of remodelling the map of Europe is another question.

La France states the impossibility of fixing the programme of the Congress, and points out the numerous questions that may be examined. "It will be time to discuss these," says *La France*, "when they arise at the Congress."

The *Patrie* says that it is probable the Czar, while accepting the proposal of a Congress, will, like all the other sovereigns, express a desire that a programme destined to serve as a basis for the deliberations shall be laid down. The *France* states that numerous replies favourable to the Congress have arrived, and permit the prospect of its meeting, even although one or two powers should consider they would not be able to take part. The *Mémorial Diplomatique* says that the replies to fifteen out of the twenty letters of invitation addressed by the Emperor Napoleon to the Sovereigns are known, and are all in the affirmative. Nevertheless, the Paris correspondent of the *Times* says there are but few believers in the Congress in that capital.

The *Patrie* publishes the statement, under reserve, that the Emperor, without wishing to draw up a programme for the proposed Congress, has expressed an opinion that it should be chiefly occupied with considering the following subjects:—Poland, the German Duchies, Rome and Venice, and the reforms to be introduced into the United Principalities of Roumania.

The *Pays* announces that the protocol ceding the Ionian Islands to Greece has been signed at London, and states that it stipulates that the fortifications of Corfu shall be raised before the annexation.

It is curious that since the speech from the Throne the *Moniteur* publishes on the Polish insurrection only the news given in the Russian papers. Before the speech it used to give not merely the Polish version, but even the despatches addressed by the National Governments of Warsaw to their representative in Paris. Since that period also the papers that were most constant and vehement in defence of the Poles, as well as those that caricatured the Russians, have been "invited" to be milder in their articles and sketches.

POLAND.

The National Government have published in their organs four addresses from the Governments of Wilna, Wietebak, Kowno, and Grodnow, bearing 250,000 signatures, protesting against the expression of loyalty extorted by General Mouravieff, and expressing entire devotion to the National Government.

In Warsaw arrests are still made. Madame Bausermer and several other ladies have been imprisoned in the citadel. The official *Dziennik* publishes an ukase removing from office Alexander Laski, appointed director of the Warsaw Bank, who was forbidden to accept the post by the National Government. The first Russian elementary school has been opened at Warsaw.

Chmielinski is said to have gained a victory over the Russians near Czarnocla, on the 20th inst. in consequence of which the insurgents occupied the town of Gora, on the Vistula. Frequent encounters take place in the Government of Lublin between the Russians and insurgents. The Russians have been selling, at Lowicz, by public auction, the timber from the woods which have been cut down as a strategic measure. A Polish cavalry corps invaded the town and seized 10,000 florins, the produce of the sale, leaving a receipt.

RUSSIA.

Letters from St. Petersburg, alluding to the naval and military preparations, state that the Imperial Artillery Committee had terminated the trials of various systems of manufacturing guns of large calibre, and decided in favour of Captain Blakeley's principle. The Government, having approved the committee's report, were already actively engaged in carrying out its recommendations.

The *Times* gives an account of the great preparations for war that Russia has been and is making. Cronstadt has been fortified most elaborately, the mouths of the Neva rendered impassable, sixteen iron-clad vessels, besides gunboats, built, together with a wonderful submarine monster that is to work awful destruction among opposing fleets. The Russians have been supplied with rifled guns by Krupp, of Essen, of such excellence that it is reported as probable that "they have really got ahead of England in guns and shot." They already make small rifled guns themselves, and are preparing to make larger ones, so as to be independent of other countries. The same with armour-plates. A mill is being erected at which the heaviest plates can be rolled, the machinery for this having been obtained in England. A second mill of the same kind, but erected partially by private enterprise, is also talked of. In addition to these things, large quantities of materials necessary in war have been stored—teak, saltpetre, coal, &c.

ITALY.

The King returned to Turin on the 22nd, having been present on the preceding day at the inauguration of the Central Railroad.

The *Official Gazette* publishes a Royal decree proclaiming an amnesty. It annuls the punishments

awarded in the Neapolitan provinces for all crimes excepting those connected with brigandage and ordinary offences. The amnesty extends to all offences against the press laws, and all persons who have evaded the conscription, or acted in contravention of the laws relating to the National Guard. The report preceding the decree states that the enthusiastic reception and other manifestations which the King has met with during his journey have proved how deeply the unity of Italy is rooted in the mind of the population. Having nothing more to fear from the efforts of enemies, the Ministers have deemed it their duty to second the generous idea conceived in the heart of the King.

The *Official Gazette* also publishes a notice stating that, notwithstanding the protests made by some of the Bishops, the Government has decided to carry out the provisions and regulations relative to the exequatur and the placet royal.

PRUSSIA.

In the Upper House on the 19th, in reply to a question, Herr Bismark said the Government has proofs in hand that the insurrection in Poland was not directed alone against Russia. Government has a political, social, and moral interest in the movements in Russian-Poland not being victorious. An independent Poland would always be a source of danger for the Prussian Monarchy, and would occupy the greater portion of the army. We must not allow a movement to be successful which soils itself with unheard-of crimes, and which delights in the apotheosis of assassination.

The Chamber of Deputies have refused to sanction the Government press ordinance by a majority of 278 to 39, after an animated debate. A royal decree has since been issued withdrawing the ordinance.

In the Upper House the address in reply to the royal speech was carried by 72 to 8. On the 23rd Herren Stavenhagen and Virchow, in the name of the Liberal fractions, made the following motion:—"The honour and the interests of Germany demand that all the German States should support the rights of the hereditary Prince Frederick to the Duchies of Schleswig and Holstein."

THE SCHLESWIG-HOLSTEIN QUESTION.

A proclamation issued by Prince Frederick of Augustenburg has been published. The document is signed "Frederick, Duke of Schleswig-Holstein," and announces the Prince's intention of assuming the Government of those Duchies, and is dated Dolzig, the 16th inst. It says:—

By virtue of the decree of renunciation executed by my father in my favour, I declare that I assume the Government of the Duchies. Unquestioned right afforded a pretext for the yoke hitherto laid upon you, as the Danish King was at the same time your Duke. Henceforth, however, the rule of the Danish monarch would be usurpation. I do not call upon you to repel force by force. Your country is occupied by foreign troops, and you possess no arms. It is incumbent upon me, therefore, to appeal to the Government of the Federation for protection of my Sovereign rights and your national privileges.

Addressing himself next to the inhabitants of the Duchy of Lauenburg, and announcing his accession to the Government, the Prince explains the grounds upon which his claims is founded, and promises to preserve their rights and liberties. The Prince, in conclusion, promises to govern the Duchies of Schleswig and Holstein in accordance with the constitution and fundamental laws of the country, and to uphold the rights of the people.

Prince Frederick has notified to all the Governments composing the Germanic Confederation that he has assumed the Dukedom of Schleswig-Holstein, and has appointed a representative at the Diet. Notices of motion on the subject of the succession have been received by the Diet, and referred, according to the usual form, to the committee on the affairs of Schleswig-Holstein. The deputation of the Holstein meeting held at Kiel has arrived in Frankfurt.

The Prince has been to Berlin and had an interview with Herr Bismark.

The Grand Duke of Baden, the Duke of Oldenburg, the Grand Duke of Weimar, and the Duke of Saxe-Meiningen have recognised the hereditary Prince of Augustenburg as Duke of Schleswig-Holstein.

By permission of his Government the delegate of Baden to the Federal Diet has accepted the office of representative of Duke Frederick of Schleswig-Holstein in that Assembly, in right of his vote for the Holstein territory.

At Hanover a large public meeting, consisting of some 12,000 persons of all classes, has determined, amid great enthusiasm, to address a petition to the Ministry, proposing that the Ministers should advise the King to despatch the troops intended to enforce Federal execution at once into Schleswig-Holstein, to uphold the legitimate Government.

It is stated that the instructions relating to the Schleswig-Holstein question given by Austria and Prussia to their representatives at the Federal Diet are identical. They consider that there is an obstacle to Prince Frederick's right of succession to the Duchies of Schleswig and Holstein—namely, "that the marriage of the father of the Prince having been a morganatic one, Austria and Prussia consider the legitimate position of the son cancelled thereby."

The 6th and 13th divisions of the Prussian army are said to have already received orders to be placed on a war footing. It is said that corresponding directions, for the equipment and concentration of a war fleet, have likewise been given.

The officials of the Superior Court of Appeal for the whole of Holstein, in Gluckstadt, have unani-

mously resolved to refuse to take the oath of allegiance to the new King. It is asserted that a refusal to take the oath of allegiance to King Christian IX. has been expressed by the Administration of the county of Rantzau, the Chamberlain Von Moltke, and all the magistrates and judges, the professors in the public schools, nearly all the members of the legal profession, and the entire staff of the Holstein Government, from the chief official downwards.

The branch of the National Verein located in Hamburg has laid down the principle in general meeting, that if the Schleswig-Holsteiners will not separate from Denmark, they must be compelled to do so.

DENMARK AND SWEDEN.

The King sanctioned the new common constitution for Denmark and Schleswig on the 13th November. The President of the Council communicated the measure in person to the assembled Rigsraad. The galleries were crowded with spectators, who loudly cheered the King. Public opinion at Copenhagen is very excited. Tranquillity, however, is nowise disturbed.

Denmark is making energetic preparations for the worst. Great activity is being displayed in the war and marine departments: 11,000 soldiers have been called under arms, and iron-plated frigates and schooners are being fitted out. King Christian shows no signs whatever of giving in.

In the sitting of the Swedish Diet on the 23rd, the Government applied for an extraordinary credit of 3,000,000 thalers for military armaments. General Bilot has arrived in Copenhagen. It is said that the General comes provided with the authorisation necessary for the final conclusion of the treaty of alliance between Sweden and Denmark.

SPAIN.

Unsatisfactory news has been received from St. Domingo. Reinforcements of troops continue to leave for Havannah and Porto Rico.

There was a rumour in Madrid of the destruction by a Spanish vessel of two American ships laden with arms and munitions for the San Domingo insurgents.

JAPAN.

According to advices from Hakodadi, dated 6th October, received *via* San Francisco, the authorities had ordered all foreigners to leave Nagasaki; but the foreigners refused, and the Japanese Governor resigned. The chief Minister and three other Ministers of the Cabinet had been dismissed because they were in favour of peace with the Christian nations. The Mikado had issued an order that no Daimio should purchase any foreign vessel.

The Prince of Nagasaki had issued orders that the Japanese pilots who conducted the American vessel of war Wyoming to Simoniski should be killed. One of these pilots was murdered soon afterwards.

A despatch from Hong-Kong of October 26, is as follows:—"Advices from Japan state that a French officer had been murdered by the Japanese. Immediate reparation was demanded. War by the combined French and English forces was generally expected."

FOREIGN MISCELLANY.

The Italian journals mention that Sir James Hudson is now occupying the Martinengo Palace, in a charming situation on the banks of the Benaco, at a short distance from Salò, in Brescia.

Lord Brougham has been paying many visits in Paris. At a *soirée* in M. Thiers' salon he spoke freely of his conviction that a congress was impossible.

Mr. Ayrton, M.P. for the Tower Hamlets, and now in Bombay, is prosecuting Mr. Lowe, the late acting traffic manager of the Great Indian Peninsula Railway Company, for defamation of character.

MADAME DE LAMARTINE.—It is stated that the will of the late Madame de Lamartine, which left all her property to her husband, has been declared void in England, owing to an informality in the execution. It will be remembered that she was an Englishwoman.

THE SUPPOSED NANA.—The *Times* of India says:—"The man apprehended at Ajmere as the arch-rebel Nana has been identified as a high priest of the Mahrattas. He still remains a prisoner at Cawnpore, and it is his declared determination to sue Government for false arrest and imprisonment."

THE NEW EMPEROR OF MEXICO.—The captain of the war-steamer Elizabeth has received orders to be prepared to take the Archduke Ferdinand Maximilian and the Archduchess Charlotte to Mexico, and it is probable that the frigate Schwarzenberg and the sloop Frederick will accompany the above-mentioned vessel to her destination.—*Letter from Vienna.*

THE KING OF THE HELLENES.—A letter from Athens says:—"The first act of authority of the new King was to order the throne which had been erected for him in the cathedral to be taken down, to request the people not to shout 'Zeto' in the church, and to desire that the soldiers should never enter the church with their arms. On Saturday he went to the National Assembly and took the oaths (in Greek); in the evening there was a great dinner at the Palace, and on Sunday morning he walked down to the Greek church, accompanied by one aide-de-camp, and attended the service, which raised the enthusiasm 100 per cent. He walks about all over the town in the most free and easy manner, and takes every occasion of recommending simplicity and economy. When Hadyi Petro was presented to him, covered with gold embroidery (and coming, of

course, to ask for a place), the King asked him if there were any gold-mines in his province, and then told him that he thought the money thrown away which was spent in adorning one's person," &c.

THE COTTON PLANT IN ITALY.—A report from the Royal Commissioners has lately been presented to the Italian Government on the cultivation of the cotton plant in Southern Italy. About 80,000 bales of cotton have been grown during the past season in the latter district, including Sicily. This quantity would, it is said, have been trebled, had it not been for the excessive drought. The attempts hitherto made to grow the celebrated Sea Island cotton have failed; the quality produced is, however, very good, returning a profit to the cultivator, at the present price of cotton of 20l. an acre. There is very little doubt that Southern Italy alone could easily furnish 550,000 bales of excellent cotton annually, which exceeds by 50,000 bales the quantity produced by South Carolina.—*Athenæum*.

THE CHARACTER OF THE LATE KING RADAMA II. OF MADAGASCAR.

In a letter to the secretaries of the London Missionary Society, dated Antananarivo, September 18th and 19th, 1863, the Rev. W. Ellis acquits Radama of some of the most infamous charges brought against him.

"As to the King's intemperance," he observes, "I firmly believe it decreased from the time of my arrival, until he became confused and excited by the events which immediately preceded the great change. I have good reason to conclude that for many months after the coronation he was not once intoxicated. I have not time to relate the means I used, as it appeared for some considerable time successfully, to preserve him from excess. I did not mention his apparent sobriety, lest it should not be permanent; and I did not mention his occasional deviations, because in my former communications these had been freely spoken of."

Mr. Ellis next speaks of the habitual contempt of the King for the religious superstitions of the people, and especially for the impositions practised by the idol-keepers, which he took pleasure in exposing, until the time when his own mind was seized by a strange kind of superstitious horror, of which the heathen party were not slow to take advantage. The writer then goes on to say:—

The prevarications or deviations from truth which I had reason to fear Radama practised both towards the priests and myself, and towards the French and myself, in matters at issue between us, was also, I think, of but recent origin, and arose from what was certainly a great weakness in his character—a desire to be regarded as the friend of both; for whenever I deliberately asked him any question, I have reason to believe he always replied truthfully; and in reference to this I had nothing to report until immediately before the change, had it seemed at all needful to do so.

In relation to the strange epidemic or dancing sickness which prevailed in the capital and neighbourhood shortly before the revolution, and which was made a powerful agent in working upon the imagination of the King, Mr. Ellis states that extensive bribery was used to bring these pretended messengers from the spirit-world into Radama's presence.

The messages pretended to have been sent to him appealed also to a weak part of his character. He seemed, as I thought, gratified to be publicly recognised by the "Ancestry," the highest authority in matters spiritual and temporal acknowledged by the non-Christian portion of the Malagasy. The heathen took advantage of this to endeavour to restore the power of the idols, and other parties to impede the growth of Christianity, knowing that its increase would be fatal to their ultimate objects. This was not the cause of the overthrow of the Government; but it was one of the occurrences which combined to bring on that event.

Mr. Ellis thinks that with respect to some features of Radama's character he may have expressed an erroneous estimate, but so great was the change that came over his character, that partial insanity would alone account for it. The writer thus sums up some of the characteristics of the late King:—

In reference to the favourable traits in the King's character, I have nothing to retract, if even to explain. I have said he was a steady friend to the mission, and so he was, not only to within months, but even days of his ceasing to be King. I have said that he read the Bible, and respected the observances of our religion, and was often apparently deeply interested in the statements of Divine truth. And this is true. I have often heard him sternly rebuke disparagement of Christianity by others, but I never heard a syllable against it from himself, and I often heard from him clear and strong statements in its favour. He would often listen long with apparently unwearied attention to accounts of the wonders of redeeming love; and I have seen his countenance brighten, and his eye sparkle with unmistakable delight, when the glorious power and blessed victories of Divine mercy have been brought under his notice. I have no doubt that at the time he felt what his countenance betokened. He has sometimes said he thought he should one day become a Christian; and when I have expressed my fears that he was not willing to make the change in life which Christianity required, he has received my words in silence, never with displeasure.

I have never thought that Radama was a man of "large views"; but his views were liberal and humane; a more humane ruler never wore a crown. It is scarcely possible for any man to cherish a more profound sense of the sacredness of human life than that which the King entertained. He never assented to the secret destruction of the life of an enemy, nor signed the death-warrant of a criminal. Amidst all the agitation and intimidation of a successful revolt against him, he risked his throne and his life, rather than consent to the death of his friends; and the catastrophe which followed was probably in a large degree owing to his persistent endeavours to save them. Even those who

strangled him are said to have made no answer to his last appeal for mercy to himself, when, before the twisted girdle round his throat deprived him of utterance, he is reported to have exclaimed, "I have never shed blood!" In these solemn moments, when the pomp and pageantry, the greatness and the power of royalty are vanishing from those whom they have hitherto surrounded, and the realities connected with them alone remain, and remain for ever; when the throne has been vacated, and the mouth of the grave apparently entered, how seldom have Royal lips closed with the utterance of Radama, "I have never shed blood!"

No stronger evidence of the liberality of Radama's views can be given than the perfect civil and religious freedom which he granted to all classes of his subjects, Christian and heathen, and which he never allowed to be infringed. He also reduced the extent by three-fourths of the time which the soldiers had previously been required to spend from home. He diminished the unrequited services required by the Government from artisans and labourers. He refused to levy any customs duties, in order that the people might secure the undiminished value of their own productions, and obtain those of other countries at the cheapest possible cost; and, what is still more remarkable, although himself sovereign, and able, according to the customs of the country, to command the services and the labour of the nation, he paid regular wages in money to the workmen who erected his buildings, &c.

The excellences of Radama's character I commended to him, and never exaggerated to others. I mourned over the vices already specified, and others with which they were associated; but I neither extenuated nor concealed them; and, though often discouraged and grieved at the apparent failure of my efforts for his improvement, I regarded him still with strong affection. I remembered the many fervent prayers offered for him, and laboured on in the hope that the Divine Spirit would, sooner or later, change his heart.

THE MINISTERS' DEPUTATION TO AMERICA.

On Tuesday night Dr. Massie, of London, attended a *conferenza* of the Union and Emancipation Society in Glasgow, and at the invitation of the chairman gave an account of his recent visit to America as one of a deputation who conveyed an address sympathising with the Northern States. Dr. Massie said that he went to America as the bearer of a message from an anti-slavery conference held in the Free-trade Hall, Manchester. That message was signed by the chairman, and approved of by every member of the conference, was afterwards submitted to an assembly of not less than 6,000 people in the large hall of the Free-trade Hall, and approved of by all present, with the exception of a very small section. That address originated from two other documents—the first sent to England from the Protestant clergy of Paris, to the ministers and pastors of all denominations throughout England, and a reply thereto, prepared by the Rev. Baptist Noel, and signed by four thousand of the pastors in England and Scotland. These two addresses formed the basis of that which was adopted by the anti-slavery conference in Manchester. Having made this explanation, Dr. Massie proceeded to give a detail of his visit to America, beginning with his visit to New York, and describing the meetings he had there with many eminent clergymen and friends of abolition. During the whole of his stay in America he was met with the most pleasant, frank, and fraternal procedure, and the course adopted at the numerous meetings he attended was to respond, concurring with the terms of the address, declaring that they regarded slavery as an evil which it was their solemn duty to destroy; and whilst they deplored in some sense that the English ministers should have made the tenor of their message to belong only to slavery:—they thought their crises, the crises of their country and Government, the crises of the great question of liberty and right government, was what should have been sympathised with; but so far as the address went, they welcomed it with pleasure. After leaving New York, he went on to Philadelphia, Baltimore, and then to Washington. In Washington he had seen the two principal secretaries of state, Seward and Chase, and was twice in communion with Mr. Lincoln, one of these times in private and individual conference. He had also visited Lord Lyons, according to suggestion of several friends in England, and was glad to say that he had been most cordially welcomed by Lord Lyons, who declared his approval of the objects of his mission. (Applause.) He believed Mr. Lincoln to be an honest earnest friend of the negro. (Hear.) He believed him to be resolved, as far as his administration could effect it, that slavery should be abolished; and could say from what he heard of him in public and in private, that he was resolved not to draw back, he would not say one step or sentence, but one word of his proclamation of 1st Jan. last. He believed him to be as honest a patriot as ever sat in the Presidential chair—a man of integrity and high-mindedness as regards the claims of his country, and as fit to be a President at this time as anyone that God in his providence could have placed in that position. (Applause.) Dr. Massie rapidly sketched, in continuing, the reception he met with at Philadelphia, Yale College, Boston, various parts of Maine State, Buffalo, Detroit, Cleveland, Chicago, Cincinnati, and other places. On returning to New York, he had at a large and influential meeting there given an outline of his journey, and told them how much his mind was affected by what he had seen. The chairman of that meeting called on Dr. Asaph Smith to address them, and, in that address, turning to him, Dr. Smith said—

You see here, Dr. Massie, representatives of all the professions—you see here merchants of the most distinguished firms, representatives of the trade and commerce of New York, and I tell you in their name that we are prepared to spend every farthing we possess, we are prepared to go as far as that even our dwellings shall be desolate, our counting-houses and shops shut up, that even grass may grow on our streets, until this rebellion be subdued, and slavery buried in the same grave.

(Applause.) From what he had seen and heard on this and other occasions, his firm opinion was that the enlightened—and by that he meant the working-classes—that the enlightened, educated, and godly people of the North are resolved that they shall make every sacrifice not merely to subdue this rebellion, but to bury the system of slavery in the same grave.

Mr. SINCLAIR asked whether Dr. Massie could tell him if what he had heard from a friend in the States was true, that there was a growing prevalence of an anti-slavery feeling in the North?

Dr. MASSIE said he had had good opportunities, he considered, of judging about this. He believed that every disaster which had come on the United States armies had increased the anti-slavery feeling. Mr. Charles Sumner had said to him that he was more afraid of their successes than he was of their defeats. Their successes were likely to make people ready to say, "Let us patch it up now," while their defeats gave to the people reason to put the question, "Why is God fighting against us?" and of seeing then, and saying, "It is because of slavery, therefore let us abolish slavery." (Applause.) To show, however, the progress of the anti-slavery feeling, he might state that he had addressed a large assembly in Washington, at which there were present a number of the gentlemen connected with the administration, and when he concluded the address he had been told that if he had delivered that address in the same place twelve months ago, the assembly would have been mobbed, and the place possibly gutted. Now, however, the people there were prepared to accept of the strongest utterances against slavery. Still further, he went into Missouri, and, after addressing a meeting there, was told much the same thing.

A number of other questions were put to Dr. Massie, who stated, in reply to one relating to the coming Presidential election, that there was every likelihood of the Republicans again triumphing, unless they split into two different parties. Chase was spoken of, but it was probable that Lincoln might be re-elected. Unless there were two Republican candidates in the field, the Democrats had but little chance. He described the improved condition of the free negro when compared with the slave or the newly-liberated contraband, declaring that the difference between the free coloured man in the North and the enslaved negro, was as great as that between the most degraded of the denizens of their wynds and their respectable tradesmen.

On the motion of the Rev. Mr. Scott, seconded by Councillor Brown, a vote of thanks was warmly accorded to Dr. Massie for the varied and valuable information he had given as to the state of affairs in America.

THE CRAWLEY COURT-MARTIAL.

The court-martial on Colonel Crawley at Aldershot has been proceeding day by day since our last. On Saturday, for the first time, several ladies were attracted to the court-house, and were accommodated with places in the reserved seats.

On Wednesday the time of the court was chiefly occupied with Colonel Crawley's cross-examination of Major Champion, one of the witnesses, whose evidence in chief was taken on Tuesday. The object of the Colonel's questions was first to show that the bungalow in which Sergeant-Major Lilley was confined was a commodious building; next, that Lilley was a man of bad character; and next, that the prisoner had throughout exerted himself to have Lilley treated as leniently as possible. The court stopped the examination as to Lilley's character. The question of character was not, the President said what the court had to deal with. Its duty was to inquire whether the prisoner had exercised undue severity in dealing with Lilley. During the day much time was taken up in discussing the admissibility and relevancy of past correspondence.

On Tuesday, Colonel Crawley further cross-examined Major Champion, with a view of showing that no malignant feeling had been exhibited towards Sergeant-Major Lilley. Major Champion was also cross-examined by the court, and had to acknowledge that the quarters of Lilley were not so commodious as he had described them on the previous day. Then followed the cross-examination of the late Adjutant, Lieutenant Fitzsimon, to whom Colonel Crawley attributed the placing of the sentries inside the Sergeant-major's rooms. The Lieutenant said the quarters of Lilley were not such as had been described. The second were uncomfortable, but not unfit for habitation; they were as good as those occupied by the greater part of the regiment—fit for habitation, but not comfortable. The object of the cross-examination appeared to be to invalidate the statements which the witness had made in his examination in chief, and to show that his conduct in reference to Captain Smales, pending the Mhow court-martial, had been such as to draw upon him the censure of his superior officers.

The whole of Friday was spent in the further and severe cross-examination of Lieutenant Fitzsimon, Colonel Crawley's object being to show that he did not give such orders in reference to Sergeant-Major Lilley as have been so severely censured. It appeared that the first order for putting Lilley under close arrest was entered in the regimental order-book, but not the second order for posting the sentries inside the room. The witness said he never entered the Sergeant-Major's quarters when the sentry was inside, and, therefore, he could not say whether Mrs. Lilley was subjected to the alleged inconveniences and indignities from the presence of the sentry or not.

On Saturday, Lieutenant Fitzsimon was recalled for cross-examination on most of the points raised on the previous day, and on certain charges he had made against Colonel Crawley and withdrawn. At the close of the cross-examination, both Colonel Crawley and the prosecution intimated they had no further questions to ask, and the witness was, therefore, relieved from further examination.

On Monday, Private Blake was examined and cross-examined. His testimony was adverse to the prisoner. Sergeant Milla, who was called by the prosecution, is evidently strongly favourable to Col. Crawley. He was also cross-examined, and said that Mrs. Lilley could not have been inconvenienced or

annoyed if the sentry had been placed according to the orders, which were that the sentries were not to enter Mrs. Lilley's bed-room on any account. He also stated that he saw her walking about while Lilley was under arrest, and that neither of them complained to him of the way in which the sentries were posted. Sergeant-Major Cotton, Captain Wier, and other witnesses were also examined, and gave evidence decidedly adverse to the prisoner. In the course of the day the Earl of Carlisle and Lord Cardigan were present in the court.

The *Times*' reporter states that measures have been taken with a view to abridge the tediousness of the proceedings, but there is as yet no prospect of their early close.

Court, Official, and Personal News.

Several Cabinet Councils have been held during the week.

The Queen, the Crown Prince and Princess of Prussia, Princess Helena, Princess Louise, Prince Arthur, Prince Leopold, and the Princess Hohenlohe, attended Divine service in the private chapel on Sunday morning. The Rev. Dr. Stanley preached the sermon.

The Court Newsman says:—"Several of the ladies and gentlemen of the household, as well as several of the Cabinet Ministers, have occasionally of late had the honour of dining with her Majesty and some members of the Royal family in her Majesty's private apartments."

The foundation-stone of a new church at Windsor was laid on Saturday by the Crown Prince of Prussia. Her Royal Highness was accompanied by the Crown Prince of Prussia, the Princess Helena, and Prince Leopold. The Bishop of Oxford and the Dean of Windsor also took part in the proceedings.

Prince Alfred and Prince William of Hesse took their seats on Tuesday night as members of the Speculative Society, and remained throughout the debate.—*Scotsman*.

Parliament stands prorogued till the 13th January. The Court went into mourning, commencing last Sunday, for the late King of Denmark.

Mr. Frith, R.A., has had sittings of the Queen and some of the Royal children during the past week, for his picture of the marriage of the Prince of Wales.

The Count de Paris has left England for Egypt.

The *Liverpool Courier* says that a lady at Torquay, a great admirer of Mr. Disraeli, just dead, has left a very handsome legacy to the right honourable gentleman. The amount of the legacy is 40,000*l.*, and Mr. Disraeli is also appointed sole executor under the will of the deceased.

Mr. A. H. Layard, M.P., arrived in town on Friday, after a tour of several weeks in the East and Italy; and on Saturday resumed his duties as Under Secretary at the Foreign Office.

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Rev. John Kidger Tucker, of Sydney, the agent on behalf of the British and Foreign Bible Society for the Australian colonies.

The *Spectator* of Saturday last repeats the rumour that Earl Russell is about to retire from the Cabinet, and says that he will be succeeded by the Earl of Clarendon. It states that the rumour is given on "first-rate" authority. The *Daily Telegraph* of yesterday, however, says:—"Some of our contemporaries mention a rumour as in circulation 'that Earl Russell has resigned, or is about to resign, the seals of the Foreign Office, and that Lord Clarendon will be his successor.' The report, we see, has spread to Paris, where, as in London, it has given rise to a variety of inferences and speculations. We may at once set the agitation at rest by stating that the rumour in question, and all the tales connected with it, are without the slightest shadow of foundation." The *Daily News* also says:—"There is no truth whatever in the statement which has been circulated that Earl Russell is about to resign the Secretaryship for Foreign Affairs."

Mr. Collier, the Solicitor-General, has received the honour of knighthood.

The Prince of Wales's household on Monday assumed mourning, in accordance with the Court regulation, for the late King of Denmark. The Prince and Princess of Wales, and suite, left Sandringham yesterday for Windsor Castle, by special train.

Law and Police.

THE ALEXANDRA CASE.—The case of the *Alexandra* came on for hearing before the Court of Exchequer on Tuesday, when Sir Hugh Cairns, in an elaborate and singularly able address, urged that no case had been made out to disturb the verdict of the late jury, or to induce a new trial. He commented at great length on the meaning of the Foreign Enlistment Act, which he said had not been infringed by the construction of the *Alexandra*. Sir Hugh spoke for nearly two days, and was followed on the same side by Mr. Karslake. On Thursday the arguments against a new trial were concluded, and the Attorney-General made some progress in his reply. He contended that to send one vessel unarmed from our ports, and another with an armament, which was to be taken on board by the first outside the limits of the national jurisdiction, must be treated as one act, and as if the whole were done within our jurisdiction. On Friday Sir R. Palmer continued his argument in support of the rule, and occupied the whole sitting of the court. On Saturday the Solicitor-General followed on the same side. He contended

strongly for the interpretation of the Foreign Enlistment Act which had been given by the Attorney-General. The Chief Baron winced under some of the remarks upon his summing up, and showed his annoyance by several interruptions. On Monday the Queen's advocate spoke at some length in support of the rule. In concluding his argument, he put the position taken by Sir Hugh Cairns in a very forcible manner. He showed that if Sir Hugh Cairns' interpretation of the seventh section were correct, we should soon be involved in such an active participation in the war, both in our ports and within three miles of our shores, as to render it impossible for her Majesty to preserve peace. The court postponed giving judgment until a future day.

THE PRESIDENCY OF ST. BARTHOLOMEW'S HOSPITAL.—There was a very learned argument in the Court of Queen's Bench on Monday in reference to the Presidency of St. Bartholomew's Hospital. Sir Fitzroy Kelly, on behalf of the Corporation of London and Mr. Alderman Rose, moved for a rule to show cause why a mandamus should not issue to the governors of the hospital commanding them to admit Mr. Rose president of the institution. Various old charters were quoted which gave to the Corporation the right of managing the Royal Hospitals, and it was stated that the election of the late Mr. Cubitt instead of Mr. Rose was carried by governors who only had a right to vote by virtue of an agreement made in 1782. The rule was granted.

THE MAYORALTY OF PRESTON—CURIOUS CASE.—In the Court of Queen's Bench last week, Mr. Garth moved, in the case of the Queen v. Smith, for a rule for a *quo warranto* against the Mayor of Preston, on the ground that the vote of one of the town councillors had been refused on the ground that he had just before declined to vote; and if his vote had been received the numbers would have been equal, and the late Mayor would have given his casting vote in favour of the appellant, the other candidate. Rule *nisi* granted.

Miscellaneous News.

ANDOVER ELECTION.—The polling on Wednesday resulted in the return of Mr. Humphrey (Conservative) by a majority of forty-seven over Mr. Hawkshaw (Liberal). There was considerable rioting shortly before the close of the poll.

SURREY CHAPEL POPULAR LECTURES.—There was a large and interested audience at this weekly entertainment for the working classes on Monday night. The lecture by the pastor, the Rev. Newman Hall, on "Personal Adventures in the Ice Valley of Mont Blanc," was preceded and interspersed with some excellent vocal and instrumental music. Lecture, music, and songs were alike received with the heartiest demonstrations of applause. Next Monday the Rev. Stenton Eardley, M.A., lectures on teetotalism.

THE DISTRESS OF LANCASHIRE.—The returns of the 27 Poor-law Unions in the cotton-manufacturing districts, show a further increase of 413 paupers during the past week. The present number of paupers when compared with the beginning of December of last year still shows a decrease of about 143,000 persons. This favourable comparison Mr. Farnall, however, does not expect to continue. He looks for a gradual increase of pauperism for some time to come, unless it be obviated by the Public Works Act being brought into active operation.

THE RECENT CAB POISONINGS.—Some additional light has been thrown on the cab tragedy, by the publication of some letters addressed by the murdered wife to her sister, from which it appears that the poor woman was very cruelly treated many months before her terrible end, and that her life was in frequent danger. It appears from them that Hunt was in the habit of going about with another woman, and this was the cause of their disagreement. It is curious that her letters make no reference to her children, nor, though repeatedly struck, did it ever seem to occur to her to ask the protection of a magistrate from her husband's violence.

ANOTHER VERDICT OF DEATH BY BLOOD-POISONING has been returned in Bethnal-green. The child upon whom the inquest was held was one of several who have died in Hollybush-gardens, Bethnal-green, apparently from the same cause—impure air. The medical evidence given on Thursday showed that the condition of the place was frightful. The jury appended to their verdict a severe censure on the local authorities for their neglect in not looking better after the nuisances in the parish. The Bethnal-green vestrymen, however, view the matter in a different light. They have passed a resolution condemning the officer who has been mainly instrumental in procuring the holding of the inquests which have brought to light their neglect.

THE REPRESENTATION OF BUCKS.—Mr. R. Bateson Harvey, of Langley-park, has issued an address, in which he professes Conservative principles, and promises, if elected, to promote such measures as "are calculated to maintain the dignity of our country, prosperity at home, and peace abroad; to promote and develop the agricultural and industrial resources of the land, and to maintain in their integrity those institutions under which, by the blessing of God, this country has so long flourished." Mr. Harvey's friends are confident of his success. Dr. Lee, of Hartwell-park, who contested the county unsuccessfully in 1847, has also issued an address, professing himself an independent supporter of the present Government, an advocate of arbitration in lieu of war, of the ballot, and of a permissive liquor law.

THE ALLEGED CONFEDERATE WAR STEAMER IN THE CLYDE.—It will be remembered that some cor-

respondence took place lately between the Government and the Glasgow Emancipation Society with reference to the screw steamer *Pampero*, recently launched from the building-yard of Messrs Thomson. The *Pampero* is at present lying at Lancefield Quay, Broomielaw. A large number of workmen are employed on board in completing her fittings, and it is expected she will be ready for sea in the course of eight days. It is understood that instructions have been received from Government to the effect that the vessel must be detained in the meantime; and on Friday evening her Majesty's gunboat *Bullfinch* proceeded up the river and was moored opposite Lancefield Quay. The owners of the *Pampero* deny that there are any war fittings about her, and allege that she differs little, if at all, from those merchant ships of which so many are built on the Clyde every year.

THE EARLY-CLOSING MOVEMENT.—A crowded and enthusiastic meeting of the members of the Early-Closing Association in the West District, was held on Friday evening in the Lecture Hall of the Young Men's Christian Association, Great Marlborough-street; R. P. Daniell, Esq., of New Bond-street, in the chair. Mr. Pitter addressed the meeting at some length on the present state of the movement, more particularly in connection with his recent visit as a deputation to the Social Science Congress at Edinburgh. He narrated the past and current proceedings for the benefit of the employed dress-makers and milliners, and predicted important results to the Early-Closing Movement from the increasing regard which was being paid to all causes affecting the public health. Mr. C. Arthur Brown, the Honorary Secretary for the West District, stated that the arrangements for the approaching great *soirée* at the Hanover-square Rooms were nearly complete, on which occasion a choir of two hundred voices would take part in the proceedings. The chairman, together with Mr. Charles Marshall and Mr. John Hayward, also addressed the meeting at some length, and several assistants spoke in support of the resolutions which were submitted for adoption. The progress of the movement during the past season was stated to have been of a satisfactory nature. A cordial vote of thanks to the chairman terminated the proceedings.

LORD CLARENCE PAGET ON THE BOMBARDMENT OF KAGOSIMA.—At a dinner given by the Mayor and Corporation of Deal, Lord Clarence Paget dwelt on recent naval operations in New Zealand and Japan. With reference to the affair of Kagosima, he said:—

I can assure you that her Majesty's Government deplore the loss of property which took place on that occasion. It has been assumed that Admiral Kuper and the gallant sailors under him wilfully bombarded a defenceless town, and destroyed the property of its innocent inhabitants. Now, it becomes me to explain to you that the loss of property, through the dreadful conflagration which occurred on that occasion, was not due to any intention of the Admiral or the officers and sailors of the fleet, whose only object was to punish the insolent Daimio who had been guilty of the murder of an Englishman. The action was precipitated by the forts of the Daimio commencing to open fire on the British ships. It so happened that it blew a very heavy gale of wind at the time, and my brother sailors around me will easily understand that in the midst of a furious storm, with a heavy sea running, and on a lee shore, it was a very arduous enterprise that this small squadron, with its handful of men, had to perform. (Hear, hear.) Well, they performed their duty nobly; and I am sure that if it had not been for the dreadful sea running, and the consequent unsteadiness of the platforms of the guns, the fire of our ships would have been confined to the forts which belonged to the Prince, and would not have extended to the town which lay in their rear. (Hear, hear.) I am certain that any damage then unfortunately done to the property or the lives of the innocent townspeople is deplored as much by the admiral commanding that squadron, and every officer and man in it, as by the Government or the public of this country. (Hear, hear.)

THE PRINCE OF WALES AND THE COTTAGES ON THE SANDRINGHAM ESTATE.—A reporter of the local proceedings on the Prince's birthday adds some remarks on the Sandringham estate. "The cottages on the estate are," he says, "in a most deplorable condition. Eighty in number, there is hardly one of them fit for human residence. On Sunday his Royal Highness visited some of them, and was much shocked at their state. They are not only filthy, but they are also overcrowded. As many as six, eight, and ten of the labourers and their families are known to sleep in one small and dirty apartment. The vice that is thus necessarily engendered can only be known to those who have seen more of the property and the people than myself; but there are few or no poachers, and the condition of the people has not arisen from a bad disposition—not from drunkenness, for there are only two public-houses on the estate—but from the neglect of former owners. Now measures are actually on foot for the alteration of this unhappy state of things. The Prince has himself seen how the people live, and with a laudable and generous promptitude he has expressed his desire that the houses should be improved. As soon as possible new cottages are to be constructed, and in a year or two there can be little doubt the labourers on the Sandringham estate will have dwellings fit for human beings. Within the last few days Lieutenant-General Knollys has visited the outlying districts of Wolverton, &c., with the new working steward, Mr. Carmichael, and made a personal inspection of the state of the cottages, and inquiries as to the numbers in family, and other particulars. Orders have been given for immediate repairs to be made, and it is expected that his Royal Highness will speedily inaugurate a better state of things for his cottagers. Measures are also being taken to improve the means of education on the estate."

Literature.

SOCIAL LIFE IN MUNICH.*

If there are a few persons amongst the untravelled, who have learnt to speak of "the beautiful capital of Bavaria," there can be little doubt that the many have only a vague notion of a city which has seen great modern improvements under the late King Ludwig, who, having an inclination to the fine arts, spent much money, both his own and his people's, in opening up new and fine streets, and in the erection of public buildings and statues. A good word-picture of the city, and of its society, life, and manners, can scarcely fail to be acceptable to those alike who have visited and have been charmed by it, to those who are planning to include it in their continental tour, and to those who have no expectation of ever knowing it but by books. And such a picture, having both breadth of representation and fulness of detail, brightly distinct, and carefully drawn, we have from the pen of Mr. Edward Wilberforce, whose residence in Munich has been turned to good account, in not only mastering the outward show of the place, but in gaining intimate knowledge of its social life, and of the character of the country world that lies about it. Writing with spirit and familiarity, with perfect knowledge and considerable largeness of feeling, he holds his reader to his pleasant book till it is fairly finished; and certainly deserves the praise of having supplied as complete an account of a continental capital, comparatively little known, of the characteristics of its people, and of the laws, institutions, and customs under which their character is formed, as one could well desire to receive.

Mr. Wilberforce, speaking of "first impressions" of towns as largely influencing the permanent idea of them, gives us a good instance of the liveliness and retentiveness of his susceptibilities. It is of Venice he says:—

"It was long before the beauties of Venice could make me forget the winter night of my arrival, the Styx-like canaletti through which we glided, like spies coming to see the nakedness of the land; the silent, ghost-like passers muffled in their cloaks, flitting noiselessly across the bridges, and through the mysterious lanes, down the mouths of which one peered with a half dread; the blank hotel, with a rat walking down its steps, as if lord of the manor; the falling snow that hid St. Mark's."

Munich has a bright, cheerful look on the outside. It has the advantage of being associated with no such preconceptions as Nuremberg, Bruges, Cologne, and other well-known towns. It has an unexpected aspect, or rather aspects,—the old quarters having the quaintness of the German national style, and the new quarters containing specimens of "all the styles under the sun," introduced by King Ludwig, in imitation of celebrated buildings almost everywhere, or by King Maximilian, following at a distance Napoleon the Third. Everything is neat and gay, clean and fresh; with a diversity producing an agreeable sense of variety, and with trees and alleys of greenery in some of the new parts, that give unwonted pleasantness to the place. The Ludwig's Strasse—one of the improvements of the late King—is pronounced by Mr. Wilberforce "nearly as dismal as it can be"—owing to "the predominance of public buildings over private houses, the disproportionate breath, and the want of trees"; King Ludwig having a strange prejudice against trees, and having forbidden them to be planted in his favourite street. Yet some of its buildings have a fame; and are praised by Mr. Wilberforce, in measure, notwithstanding the imitateness which his art-theories to condemn.

The Munich people do not realise "the ideal figure of a German set down in so many 'books': but have their own character, as the inhabitants of other parts of Germany have theirs also; and none quite conform to the traditional description, that the Germans are "simple and modest, remarkable for bravery, "good nature, good faith, and chastity, but "a little too neglectful of externals." Mr. Wilberforce seems to have found that Germans of Prussia, Bavaria, and Austria differ as Englishmen, Scotchmen, and Irishmen do; and that there are many varieties of each sort. Sorry we are to add, that of Munich particularly, he feels it necessary to say, that the inside life is less pleasant than the outside of the fascinating city.

Small things in national manners strike strangers first, and often are found to be true indications of the greater things not seen at first. So our author begins with dances—their serious propriety; with street politeness, and the everlasting "hat honour"—as George Fox called it; with the annoying presence of people in full

military costume, wherever you go, every seventh person you meet being something or other in the army; with the visits so generally paid by the foolish formality of sending cards by a servant; and with the ostentation of domestic ceremonies, even to that of burial—which is attended by the custom of laying out the dead behind a window, in full dress, bedizened as for a fête, for the inspection of their friends! The author justly condemns this burial custom—going to stand before windows, to see young girls laid out in ball dresses, and old men with mocking bouquets in their bosoms—as something worse than a bad custom; as a "pampered, disgusting curiosity, "and ignoble prurience," that must have a deeply injurious effect on the sentiments proper to the event of death. From the people he passes to royalty: and there is no capital in the world "where loyalty is so general and so obtrusively shown." "The smaller a monarch the more respect is paid to him,"—perhaps because his smallness makes him feel it necessary to insist on the more.—But there is weightier and more interesting matter to come.

Mr. Wilberforce devotes several chapters to Art in Munich. He shows suitable knowledge, cultivated taste, and good judgment in the criticism of pictures; and gives particulars which the visitor to Munich galleries may be glad of, if he does not always accept the judgments connected with them. The criticism of the works of Cornelius is independent, and evidently full of conviction. It is wholly unfavourable,—maintaining that the revival effected by that painter failed in both the essential requirements of painting—neither expressing his own feelings, nor affording pleasure. He fell into "servile imitation"; his colour "gives pain," even to "setting one's teeth on edge by its badness"; "no charm attends the study of his works, no pleasure is derived from it." Mr. Wilberforce is especially severe on the painter's Hall of the Trojan War, and Last Judgment; and carries our feeling with him. Of course, in dealing with Munich art, Kaulbach must have a chapter to himself,—a man "with astonishing power," yet "not for a moment to be judged as a painter, "that is, as an artist possessing a sense of colour," but "merely in the quality of a draughtsman," "more sculptor than painter." The Royal commissions he received put him on a wrong course, and he has persevered in it; while his true fame is likely to depend on his occasional deviations. His great intellect is admitted: and it is pointed out, with much truth, that he attempts a literary rendering of his subjects,—a sort of pictorial history writing, in detached incidents,—rather than a representation drawing its inspiration from an intense feeling for the subject, and fulfilling the words of one of the Fathers, applicable even to the painter's work, "*sacramentum veritatis unitas*." Mr. Wilberforce does not forget Kaulbach's illustrations to *Reineke Fuchs*; and says of them, and of some of his fanciful drawings, especially those in which children play a part, that they "are perfect in their way," and have "the imagination which we miss in his 'historical pictures.'" Full justice is done to him as a satirist; and to his wide sweep of fancy, and his great power of drawing. Of his more ambitious works known to the writer, the cartoon of the Reformation period, executed during his own stay in Munich, is rather fully described, and praised for the power and majesty by which it is characterised.

In practical matters Bavaria is considerably behindhand; and Mr. Wilberforce, even after endeavouring to emancipate himself from all national prejudices, is compelled to pronounce an unfavourable judgment on that side of Munich which has the interest of relativeness to the conveniences and comforts of daily life,—no decent restaurant, no good furniture to be bought, shoes execrable, trade in a state of almost barbarism, streets worse paved and less paved than any in Europe, the water supply arranged apparently with a view to ineffectiveness, and the customs arrangements formal, dilatory, and irritating in the last degree. Railways are in the elementary state: till 1856 all were in the hands of the Government, and there is now only one private company. King Ludwig is sometimes called the creator of the Bavarian railways, simply because he reigned at the time they began to be constructed. When he abdicated in 1848 there were less than 250 miles of railway in the kingdom; there are now 1,150 miles open. At Munich there is an elaborately frescoed railway-station; but it is wanting in practical convenience. Germans do not understand railway economy. They have never yet seen that by offering facilities for travel, they increase the number of travellers. They forget that the great value of railways is the saving of time; and they continue to squander it with perfect indifference in stoppages and delays. "In England the guard is content to be the 'servant of the train; in Germany he is in 'command of the passengers. 'When is the 'train going on?' asked an Englishman once of

"a foreign guard. 'Whenever I choose,' was 'the answer.'"

"For what is Munich most celebrated?" For art, say some; but the inhabitants pay little regard to that distinction. For Liebig, say scientific people; but Munich is jealous of him rather than values him. For beer, says Mr. Wilberforce: and most justly.

"Listen to the conversation of Bavarians, it turns on beer. See to what the thoughts of the exile recur, to the beer of his country. Sit down in a coffee-house or eating-house and the waiter brings you beer unordered, and when you have emptied your glass, replenishes it without a summons. Tell a doctor the climate of Munich does not agree with you, and he will ask you if you drink enough beer. Arrive at a place before the steamer or train is due, and you are told you have so long to drink beer. Go to balls, and you find that it replaces champagne with the rich and dancing with the poor. (I once went to a servants' ball, and stayed there some time; but when I came away dancing had not begun, and all the society was sitting as still as ever drinking beer.) Moreover, Bavarian beer goes to all other towns in Germany, and is drunk in each with more rapture than its native beverage. You get it in Stockholm, and it is even imitated in Norway, though the strong flavour of turpentine that hovers through the Norwegian 'Bayerskt Öl' is an addition, and not an improvement. Ay, Paris with all its most exquisite wines is not too proud to put placards of Bière de Bavière in its windows, to vie with the porter-bier (stout) on the cartes of the most fashionable restaurants.

"I am sure that many a traveller, after spending his morning in the galleries and churches, after being marched through the palace and round the large empty frescoes during weary hours, has felt real pleasure in sitting calmly down behind a stone mug of cool beer, and has called it the genuine art of Munich. Here for the first time he finds life and soul, nature and expression. He sees the people enjoying themselves, and knows more of their habits and their way of thinking than any number of the sights can teach him."

Mr. Wilberforce has two important chapters on the laws of trade and of police in Bavaria: but these our readers who have become interested in his book will require to see for themselves. Another chapter on the laws of marriage will allow us to show by a quotation with what careful observation and thoughtfulness and sound feeling the author has dealt with the social phenomena of the country. He tells us that it is not correct to say that marriage is absolutely forbidden by any law; but various restrictions exist, to prevent marriage by those held to be unable to support a family, which are enforced by such severe police surveillance as to make secret marriage impossible, while, also, unmarried couples are not permitted to live together. "When an imprudent marriage is punished as you would punish seduction or robbery, do you not imply that there is as little guilt in seduction or robbery as there is in making an imprudent marriage?" "The interference of the State in these things is ineffectual, both as it fails in its own workings, and impedes the workings of nature's law." The subject is a painful one, but supplies a most significant illustration of the effects on morals and social conditions of over-legislation that crosses the path of natural laws.

"It is not private economy alone that suffers in Bavaria; the public funds are also heavily taxed by the results of the marriage law. The communities profess to restrain marriage out of regard for their own purses; they forbid the rearing of families, lest the children should come on the parish. But by this short-sighted policy they cause the parishes to be burdened with illegitimate children, who have no responsible parents to support them, and who are therefore sure to be an expense to the community. Honest people, who have married, and have got a family too large for their means, feel the promptings of honour, and bear up to the last moment, sooner than give up their children. But no one has the same sense of duty with regard to illegitimate children, who do not bear his name, and whose legal claim on him is limited. And thus the communities procure a certainty of charge by wishing to avoid a chance of it.

"The statistical tables of kingdoms in which marriage is restricted, and especially the tables of Bavaria, hold out warnings against the continuance of the system. To the triumphant question of a Conservative writer, 'What would become of towns if everybody in them was allowed to marry?' one may oppose a dismal picture of the present state of towns in which every one is not allowed to marry. It was found in Baden that the old families rapidly disappeared in towns where the right of establishing and marrying was not left free, and in many such towns it was quite impossible to make up the number of recruits for the army, as the population had so much diminished that all the young men in the place did not suffice. Illegitimate births seem to keep pace in an exactly corresponding ratio to the regulations on marriage. In Lower Bavaria illegitimate births are one in four; in the Palatinate, where freedom from vexatious laws produces a less proportion of crime, more contentment, and far greater prosperity, they are one in nine; and in Saxony and Prussia one in thirteen. In Munich, in one year, there were 1,762 legitimate, and 1,702 illegitimate births; nor is it rare for the illegitimate births in one month to exceed the legitimate. But the worst side disclosed by these statistics is the proportion of deaths. In the whole of Bavaria more die under fourteen than over; and the number that die before attaining one year is four times as great as the number which comes next to it, grown-up people, who die between sixty and seventy. That is, in one year more than 69,000 children died, and only 62,000 persons over fourteen. Of these children 53,000 were under one year, whereas the greatest number of deaths above fourteen were 13,000, of people between sixty and seventy. If these figures do not open one's eyes to the results of the system pursued in Bavaria, I do not know what

* *Social Life in Munich.* By EDWARD WILBERFORCE. London: W. H. Allen and Co.

will. And yet without due commentary the figures do not tell half the tale. It would seem strange that while the illegitimate births in Munich so nearly approach the legitimate, the deaths of people over fourteen exceed the deaths under fourteen, while in many country places the children die faster than they are born. The secret of this is, that most of the illegitimate children are put out to nurse in country places, and that people from the country come to Munich, that their shame may not be public at home. In all the villages round the chief cities of Bavaria, children are committed to the care of licensed nurses; only a small sum is paid for their maintenance, and they are starved out of the world."

We have adhered as closely as possible to Mr. Wilberforce's own words in giving an account of his book; and we think shall have justified all the commendations we have bestowed upon it.

BRIEF NOTICES.

Ancient Egypt; its Antiquities, Religion, and History. By the Rev. G. TREVOR, M.A., Canon of York. (Religious Tract Society.) This volume is intended to present all that is really authentic in the Antiquities of Egypt,—introduced by a survey of the Valley of the Nile, as made known to us by historical testimony and modern research,—arranging its varied information under the heads of the Monuments of Lower and of Upper Egypt, the Hieroglyphics, the Historians, the Primitive Religion, the Idols, the Temple Worship, and the Funeral Rites; then investigating the data for Egyptian chronology, with criticism of schemes that have been proposed, and pointing out that we are in want of a definitive date from which to complete the periods, themselves uncertain, by which the Egyptians dated events; and finally tracing, as clearly as is possible, the history of the Pharaohs of Memphis, and of Thebes, of the Coptic Monarchy, and of the Pharaohs of the Delta. We do not know that Mr. Trevor would claim to be an independent "Egyptologist." But it often happens that the man who conducts researches is not himself the best critic of the results, and that another comes who is more far-seeing and more sound-minded, by whom the subject is finally shaped and judged. Mr. Trevor is, perhaps, not such a man in the widest sense; but he sustains some such relation to the professed Egyptologist, and could, we are persuaded, do something more scholarly and more complete for the subject than even that which is here so admirably performed. If carping critics can justly tell him that he is not a Bunsen or a Lepsius, candid scholars may reply, that he has shown himself well able to reason on their facts, to detect the too great assumptions they have indulged, and to draw forth the only certain conclusions to which their processes lead. His estimate of the real value of Manetho's lists is much more likely to be affirmed than the wild opinion of those who have a predisposition to assert the eminent importance of whatever occasions a Biblical difficulty. So, also, is his adoption of the longer system of chronology. He has mastered the materials; he has moulded them into a good literary whole; and he has proved himself not less a fair historical and antiquarian scholar than a wise and confident believer in revelation. This volume closes with the fall of the Pharaohs and the completion of the Old Testament Canon; but we hope the author of so thoroughly intelligent and trustworthy a work will be encouraged to produce yet another, as he proposes, containing the history of the new kingdom of the Ptolemies, of the Egyptian church, and of the fortunes of Egypt in connection with Modern Europe.—*The Martyrs and Heroes of the Scottish Covenant.* By GEORGE GILFILLAN. Third Edition, Revised. (Edinburgh: Gall and Inglis.) Of this new edition of a work formerly reviewed by us, and which has obtained considerable popularity, as it deserved, we need say no more than that the author has omitted the closing part of the last chapter, has restored the original introduction, omitted in the second edition, and has revised the whole. It is produced in an elegant and cheap form suited to wide circulation amongst all classes.—*The Pilgrim's Progress; with Notes and Memoir,* by the Rev. JAMES INGLIS. (Gall and Inglis.) A well-printed edition, in 12mo; with illustrations on steel that are not good, if judged from an art point of view, but are better than those of most cheap copies; and with Notes that have been carefully and thoughtfully prepared, and more truly and simply illustrative than the expository matter that some other editors have heaped on the author.—*The First Week of Time; or Scripture in Harmony with Science.* By CHARLES WILLIAMS. (London: Jackson, Walford, and Hodder.) A volume crowded with facts obtained from the perusal of such works as Murchison's, Herschell's, Lyell's, Owen's, Tyndall's, &c., and having considerable originality in conception and treatment. Its aim is to show that natural phenomena and the Mosaic record are "in perfect harmony, without the alteration of one established fact, or of the Hebrew record, in a word or letter." The immense variety of the materials may make the book very interesting to the partially cultivated; but we are quite unable to appreciate the cumulative force or even the connection of the contents of the greater number of its chapters. Everything is dragged in that bears on the subject, whether it be the firmament, the waters, the dry land, or what not; and one quite forgets "the first week of time," and the special object of the writer, in the discursiveness of the overloaded chapters which he has so laboriously

compiled. Some of the reasoning on the facts adduced but plays unintentionally into the hands of "the enemy"—if the said "enemy" should ever read it:—for instance, that on Lyell's argument for the antiquity of man, on the two last pages. It is because we identify ourselves with the cause the author seeks to serve, that we reluctantly admit that his remarkable knowledge and good intentions have not sufficed to accomplish his end.—*Faithful unto Death: a Memoir of W. G. Rhind, R.N.* (London: W. Yapp.) A brief memoir of an interesting and very excellent man, whom some would call an enthusiast, but whom we honour as bold, faithful, and wholly devoted to the Great Master. At the same time, we are bound to confess that it seems to us that his force of character and usefulness of life suffered something from the influence of a sort of Plymouth Brethrenism—than which—we say it not censoriously, but regretfully—there is no form of piety more marred by defective religious thought and self-conscious and exclusive spirit.

PERIODICALS.

The *North British Review* for this quarter is characterised by extraordinary vigour and excellence. There is considerable variety in the subjects, and they are treated with great ability. Our readers will naturally turn with most interest to the article on "Clerical Subscription in the Church of England," and, after going through it, will probably have a feeling of considerable disappointment. The moral tone is high—the argumentation, while marked by candour, is very forcible—there is a clear perception and exposure of the fallacies so commonly resorted to on the point—there is a righteous condemnation of the course taken by Drs. Vaughan and Stanley on the question; but there is no satisfactory proposal for amendment. The difficulties are made manifest enough, but when we come to ask about a remedy, we ask in vain. The writer is one of those who would preserve the Establishment by promoting a relaxation in the terms of subscription. He appears unable or unwilling to see the inconsistency between the existence of a State-Church and the enjoyment of that liberty which he desires to secure. Hence the article is useless, so far as helping to any settlement of the point at issue, but as a contribution of telling facts and arguments from an independent quarter, it is extremely valuable. A paper on foreign policy, under the title, "England and Europe," treats the subject with an independent spirit, and a thorough sympathy with all movements that tend towards freedom, and patriotically anxious on upholding the rightful influence of England. "Pet Marjorie," a wonderful child, who was one of Sir Walter Scott's little favourites, and who was a perfect prodigy of intellectual and moral precocity, forms the subject of a most charming paper. The sketch of Scandinavian history in the times of "Harold Hardrada and Magnus the Good," is learned, but somewhat heavy for ordinary readers. Our space does not permit us to notice the other papers, but we must content ourselves with bearing a general and hearty testimony to the interest and power of the number.

The *Medical Critic and Psychological Journal* is brought to a termination for the present, after sixteen years' existence. Dr. Forbes Winslow has deserved the grateful acknowledgments of medical psychologists for the love, devotion, and self-denial with which he has so long conducted it. He has been a conscientious, courteous, impartial, and thoroughly capable editor; and we earnestly hope that in some other channel he will continue to serve this deeply interesting and important branch of philosophical inquiry. He will carry with him to his present retirement the reverent thanks of innumerable students of this subject, whom he has benefited more than any other living writer.—The *Educator* has an excellent paper on "Nonconformity in relation to Government Education," which we hope may be extensively read, and is generally fitted to be invaluablely helpful to the advance of education.

ALMANACS, POCKET-BOOKS, AND ANNUAL PUBLICATIONS.

The Religious Tract Society has issued the *Scripture Pocket-book for 1864*, with its usual features of Almanac, Daily Texts, and a large variety of practical information; to which are added Admiral Fitzroy's Barometrical Weather Rules, and a few pages of well-selected Christian Gleanings. The same society also gives us the pretty *Young People's Pocket-book*, as excellently prepared, and as perfectly adapted to the use of the young, as could possibly be desired. The *Christian Family Almanac* has not the abundant astronomical matter which was formerly included in the society's "Christian Almanac"; but we daresay the present character is more suited to families generally. Notes on Particular Days, and on Gardening, with new statistical and legislative information, are a valuable addition to the almost perfect collection of information it contains as to the calendar and public business.

Cassell's *Illustrated Family Almanac for 1864*, besides the usual matters, has, running through the calendar of the months, "Notes on Hunting in all Parts of the World," with wood-cuts; also a Chronicle of Events, and an Obituary for the past year, illustrated portraits; Notes on the Birds and Wild-flowers of the Month; Miscellaneous Statistics, &c. The wood-cuts are more

numerous than admirable, and the cover is brighter and clearer than any page of the interior; but it is a remarkably cheap and useful production.

Spurgeon's Illustrated Almanac, (Passmore and Alabaster) is actually edited by the popular minister whose name it bears, and his works are advertised at the foot of every page. It is to be praised neither for the judicious selection of daily texts, nor for the original articles written by the editor for "the Lord's people." The cuts are as poor as need be; especially the emblematical ones.

Of sheet almanacs, we have before us, *The British Workman's Almanac*—(Partridge)—very good, but capable of improvement, with a view to real utility to a workman; the *Band of Hope Almanac* (Partridge)—with many pictures, of which Harrison Weir's "Robin" is a gem; but nothing that is very interesting additional to the calendar—fairly crowded with "puffs" however; and lastly, the *Sunday School Illustrated Almanac* (Sunday School Union)—not attractive by its illustrations, which include scenes in England and Palestine, and a portrait of the Princess of Wales "or any other" young lady. Texts and Scripture "lessons" for the year are its features.

The "Sunday-school Union" publishes again its *Teacher's Pocket-book and Diary*, which we have often described and commended as an almost indispensable book for the private use of orderly-minded Sunday-school teachers. There is, also, the new issue of the *Teacher's Class Register*, perfect for use in the classes; and further, the "List of Scripture Lessons" for 1864, and the "Notes" on the same for January. The New Year's addresses published by the Union for scholars, parents, and teachers, are "Why? by Ancient Simeon"—which is a very great deal too preachy, and will certainly not be read by most scholars; *Our Home Plants*, by Rev. Theo. Lessey—full of good sense, fine feeling, and wise counsel; and *The Teacher's Tools*, by the Rev. John Curwen—in the author's best vein of simple, practical thought, and in his most winning and earnest manner; addressing, however, the teacher of children rather than of youths and adults.

BOOKS RECEIVED.

Nursery Nonsense, Our Birthdays, William Allair, Tiny Stories. Luke Ashleigh; or School Life in Holland. The Happy Home; Griffith and Farran. Illustrated Book of Songs for Children, Conversations, &c., by Charlotte Smith, Tales of Heroes taken from English History, Living in Earnest, Warm Hearts in Cold Regions, Stories from Jewish History, Woodruff; Nelson and Soa. Bye-gone Days in our Village, Jacobus' Notes on Mark and Luke; Oliphant and Co. R. H. Smith's Expositions of Great Pictures, and Life in Earnest, New Edition; Nisbet. Sunday at Home, 1863, Leisure Hour, 1863; Tract Society. Birks' Ways of God, Denmark and her Missions; Seeley, Jackson, and Halliday. Anti-Colenso: by Lalous; Hamilton and Co. Dr. C. J. Vaughan's Words from the Gospel; Macmillan and Co. Kirwan's Modern France; Jackson, Walford and Co. Long-fellow's Wayside Inn; Routledge. Dr. McLeod's European Life; Andrew Elliot. Emblems of Jesus; Nimmo. Kurtz's History of Christian Church; T. and T. Clark. Smiles' Industrial Biography; Murray. Picked up at Sea, 3 Vols.; Sampson Low, and Co. Fairbairn's Bible Dictionary, Part 6; Blackie and Co. Cassell's Robinson Crusoe, Illustrated No. 1. Cassell's Popular Natural History, No. 1. British Controversialist, November; Houlston. How Young Men may become Great Men; Snow. Easy Questions on Scripture History, 1, 2, 3; Paton and Ritchie. Spurgeon's Way of Salvation, Spurgeon's Illustrated Almanac, 1864; Passmore and Co.

LITERATURE, SCIENCE, AND ART.

M. Louis Veuillot, the well-known editor of the now defunct *Univers*, is said to be engaged in refuting M. Rénan's "Vie de Jésus."

SCIENTIFIC EXPEDITION TO THE HOLY LAND.—A scientific expedition, headed by the Rev. H. B. Tristram, passed through Malta last week for Syria, for the purpose of investigating the geology, zoology, and botany of the Holy Land. This region has been little explored by naturalists, to whom it is a sort of *terra incognita*, and promises therefore to afford a very productive and highly interesting field of observation. The expedition is abundantly furnished with every requisite for the objects it has in view, in the way of scientific instruments, traps for catching the smaller mammals and reptiles, nets for fishing in the Jordan, &c., and includes on its staff a skilled taxidermist from the Zoological Society. A photographer also accompanies the expedition, the results of whose exertions will doubtless afford a valuable adjunct to the labours of the party, which, if the state of the country permit, are intended to extend over a period of six or eight months.—*Malta Times*, Nov. 5.

The site to be occupied by the memorial to the late Prince Consort is hoarded off in Hyde-park, the spot selected being a plot of turf between Rotten-row and the Kensington-road, exactly opposite the conservatory in the gardens of the Horticultural Society. The site has been selected mainly because it was that of the Great Exhibition building of 1851.

The narrative of the discovery of the source of the Nile and of the travels in Equatorial Africa by Captains Grant and Speke, will probably be published in December. Captain Speke has passed the autumn in Scotland, employed on the preparation of his journal.—*Athenæum*.

NAPOLEON III. AND M. RENAN'S "LIFE OF JESUS."—The Emperor has addressed the following letter to Mgr. Parisis, Bishop of Arras, acknow-

ledging the reception of his work, entitled "Jésus est Dieu," in answer to M. Rénan's "Vie de Jésus":

Monsieur l'Evêque.—You have been so kind as to send me the book you have written to combat a recent work which attempts to raise doubts on one of the fundamental principles of our religion. I have seen with pleasure how energetically you defend the faith, and I offer you my sincere congratulations. Whereupon, Monsieur l'Evêque, I pray God to have you in his holy keeping.—Written at the Palace of Compiègne, this 14th of November.

NAPOLÉON.

Cleanings.

The Master of the Rolls has ordered the Great Ship Company to be wound up.

During the past week 121 wrecks were reported, making a total for the present year of 2,125.

No less than 11,173 lb. of diseased meat were condemned last week in London.

Why is a bad shot like an amusing fellow?—Because he is the boy to keep the game alive.

Why is wine spoilt by being converted into negus?—Because you make a mull of it.

The working men of Leeds propose to erect a suitable memorial to the late Sir Peter Fairbairn, who rendered many eminent services to that borough.

A rich man one day asked a man of wit what sort of a thing opulence was. "It is a thing," replied the philosopher, "which can give a rascal the advantage over an honest man."

A thank-offering of 100*l.* has been sent to the National Lifeboat Institution by a lady "for preservation at sea during the awful storm of the 31st ult."

The Government of India is sending an Embassy into Bhotan, the large semi-independent State between India and China, and almost unknown to Europeans.

The Danes resident in Great Britain will shortly present to the Princess of Wales a magnificent vase, 3ft. 6in. in height, wrought in oxydised silver.

The Middle-Level deluge has proved rather a costly calamity. Nearly 70,000*l.* has been spent in repairing the damage done by the failure of the sluice.

The following is attributed to M. Thiers—"Until now there have only been consultations of physicians, but if the Congress takes place, this time there will be a consultation of the sick."

A young lady of Aberystwith has been blown over the cliffs, but, thanks to her crinoline, alighted safely on the sands, after her aerial voyage.

A few days ago, Mr. Crawshaw, the Mayor of Gateshead, refused to toast "The army, navy, and volunteers," on account of the late affair at Kagosima, of which he disapproved. The volunteers accordingly refused to escort him to church on the following Sunday, as has been annually done hitherto.

It is reported that the associated fire-insurance offices are about to announce a reduction upon some of their tariff rates of premium. It is also said that the Commercial Union and Northern Assurance Companies will become identified with the combined tariff system.

LOSS OF CATTLE BY DISEASE.—We regret to learn that the ravages of disease among stock still prevail. The loss of one agriculturist in the district of the Rodings, in valuable horses and other stock, has exceeded 1,000*l.* in the last three years.—*Chelmsford Chronicle.*

NOT IN HER LINE.—A young man was shot in the thigh by a woman on the 4th inst. as he was walking along Green-street, New York. The woman was immediately arrested, and it turned out upon examination that the man was unknown to her; she "was trying to shoot another man at the time," but taking ill aim hit a stranger.—*New York Times.*

GENEROSITY OF THE LATE LORD CLYDE.—In the course of his speech at the meeting held in London for the purpose of taking steps to erect a monument to Lord Clyde, Lord De Grey related the following incident:—"When I held the office of Under-Secretary of War, a young officer who served under him had, owing to a financial regulation of the department, to submit to a disallowance of a certain portion of his pay. He was a man of moderate means, and Lord Clyde came to the office and pleaded his cause; but when matters were explained to him he found that the disallowance must, consistently with the regulations, be continued. 'Then,' said he, 'I will pay the money myself, and there will be an end of the disallowance.' Nor have I any reason to know that the officer in question ever became aware how he obtained this relief."

A CELLAR-DWELLING IN BETHNAL-GREEN.—In all our experience of London destitution and awful conditions, we have seen nothing so harrowing as what there met the view. Through the narrow space of the window that is left open there came a glimmering light, which fell upon two figures, on a broken truckle, seemingly naked, with the exception of some black rags which passed across the middle of the bodies; but the greater part of the room, small as it is, was in total darkness. In this profound depth our sagacious guide, Mr. Price, thought there were more figures visible; and on asking if any were there, a female voice replied, "Yes, here are two of us. Mother is out"; and gradually, as the eye became accustomed to the gloom, two other figures were to be seen lying in a corner upon rags. This was between twelve and one o'clock in the day. We were not disposed to look further into their mystery; but it was evident that one of the unfortunates were resting close to the damp and poisonous wall. Neither words nor drawing can convey a complete idea of this den and its

dense and polluted atmosphere. Instead of this place being filled with the pure life-giving air which is needful for human existence, it seemed occupied by something tangible which might be moved and weighed. The height of the room, all of which is below the surface, is not quite 6ft. The window would not open. The ceiling was ready to fall, and the walls, so far as the light showed, were damp and mildewed. The inmates here were a widow and her four children, one a girl twenty years of age, another girl of eighteen, a boy of fourteen, and a boy of twelve. What, we ask, is to become of those unhappy creatures, reared in the dark and dirt, and of the multitude who in this metropolis are "dragged up" under similar circumstances? For four such rooms as we have attempted to describe there are paid on the whole 12*s.* a week—that is 31*l.* 4*s.* per year.—*Builder.*

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 18.

ISSUE DEPARTMENT.

Notes issued ..	£27,375,940	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Coin & Bullion	12,725,940
	£27,375,940		£27,375,940

RANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£10,810,330
Rest	3,193,201	Other Securities ..	20,499,915
Public Deposits ..	6,451,850	Notes	6,278,470
Other Deposits ..	13,403,442	Gold & Silver Coin	693,662
Seven Day and other			
Bills	680,884		
	£38,282,377		£38,282,377

Nov. 19, 1868. M. MARSHALL, Chief Cashier.

HOLLOWAY'S PILLS.—HEALTH ALWAYS OBTAINED.—With some necessary precautions, health may be generally regained by taking a course of these purifying Pills, particularly at the changes of season. They thoroughly depurate the blood, search out all noxious matters, and carry off all morbid humours from the body. Their alterative properties place them in the foremost rank as correctors and improvers of the secretions. They correct disordered functions, remove the cause of irregularity, and restore its regular and natural action to every organ without inconvenience, pain, or any other drawback. When the blood is impoverished, the constitution broken down, or the nervous system shattered, every invalid should make trial of Holloway's Pills; their benign action will speedily reassure the most despondent.—[Advertisement.]

Births, Marriages, and Deaths.

BIRTH.

WATERMAN.—Nov. 20, at Fairmount, Manningham, Bradford, the wife of the Rev. T. T. Waterman, B.A., of a son.

MARRIAGES.

EYRES—BREWSTER.—Nov. 12, at Great George-street Chapel, Leeds, by the father of the bride, John William, son of Mr. John Eyres, of Headingley, to Alice Ann, eldest daughter of the Rev. Dr. Brewster, of Leeds.

HORSFIELD—COPELEY.—Nov. 12, at the Wesleyan Congregational Chapel, Worksop, by the Rev. John Stokes, Mr. G. Horsfield, of Barnsley, to Elizabeth, youngest daughter of Mr. W. Copley, of Gateford, Notts.

BITHELL—KEENAN.—Nov. 15, in St. Paul's Independent Chapel, Wigan, by the Rev. W. Hoof, Mr. James BitHELL, to Miss Rebecca Keenan; and on the 17th, Mr. James Cox, to Miss Sarah Turton, all of Wigan.

WILLIAMS—DUNLOP.—Nov. 14, at Brunswick-street Chapel, Manchester, by the Rev. Dr. McKerron, Richard Price Williams, Esq., member of the Institute of Civil Engineers, to Jane Blackwood, second daughter of the late Hugh Graham Dunlop, Esq., of Manchester.

BOSTOCK—BAPOV.—Nov. 17, at the Congregational Chapel, Crews, by the Rev. Thomas Davison, Mr. Benj. Sylvester Bostock, of Haslington, near Crews, to Ellen, fifth daughter of the late Mr. Richard Eaton, of Crews. No cards.

PAVIOUR—GODFREY.—Nov. 17, at the Congregational Chapel, Needham Market, by the Rev. J. Jenkins, Mr. Whitley Pavioir, of Peterboro', to Mary Ann, eldest daughter of Mr. Henry Godfrey, of the former place.

TATE—GLASGOW.—Nov. 18, at Renshaw-street Chapel, Liverpool, by the Rev. J. H. Thom, William Henry, eldest son of Henry Tate, Esq., of Liverpool, to Caroline H. R. Glasgow, adopted daughter of John Glasgow, Esq., of Old Trafford, Manchester.

ABBOTT—SMITH.—Nov. 18, at Cranford St. John, Northamptonshire, Francis Sharp, second son of Mr. John Abbott, to Sarah, youngest daughter of Mr. James Smith.

WOODALL—SCHOFIELD.—Nov. 19, at Queen-street Chapel, Burslem, by the father of the bride, Mr. Henry Woodall, of Longton, to Mary Hitchin, youngest daughter of the Rev. S. B. Schofield, of Burslem. No cards.

GREGORSON—MCANDLISH.—Nov. 19, at 23, Inverleith-row, Edinburgh, by the Rev. Dr. Candlish, Angus Gregorson, Esq., Adelaide, South Australia, only son of the late John Gregorson, Esq., of Ardornish, to Annie Barn Murdoch, youngest daughter of William McAndlish, Esq., late Receiver-General of Stamps and Taxes for Scotland. No cards.

BARTLETT—STANDEN.—Nov. 19, at Trevor Chapel, Brompton, by the Rev. W. M. Statham, W. Bartlett, Esq., of Park-place South, Chelsea, to Miss J. Standen, of Brompton-road.

HAYLES—KITCHING.—Nov. 19, at the Gravel-pits Chapel, Hackney, by the Rev. R. Robinson, Mr. A. J. Hayles, late of Cambridge, to Anna Maria, daughter of C. Kitching, Esq., of South Hackney.

WOOD—WILD.—Nov. 19, at the Independent Chapel, Union-street, Oldham, by the Rev. J. Hodgson, Mr. James Wood, Oldham, to Miss Betty Wild, of the same place.

DULLEY—WINTER.—Nov. 24, at St. John's Chapel, by licence, by the Hon. and Rev. Baptist W. Noel, Mr. Joseph Dulley, Maidenhead, Berks, to Martha, eldest daughter of Mr. Geo. Winter, Brentwood, Essex. No cards.

DEATHS.

COPELAND.—Nov. 11, at Massett's, Lindfield, Sussex, Fanny, wife of John Copeland, and daughter of the late John Edger, of Forest-row.

EVANS.—Nov. 14, at Margate, in her fourteenth year, Amelia Lucy, the younger daughter of the late Chas. Evans, Esq., F.R.C.S., and granddaughter of F. W. Cobb, Esq. Friends will please accept this intimation.

SMITH.—Nov. 16, at 24, St. George's-street, Brighton, Miss Hannah Maria Smith, youngest niece of the late Mrs. Ward, of Newport Pagnell, Bucks, aged sixty-four. Friends are requested at a distance to accept this intimation.

HANSON.—Nov. 18, aged forty-six years, Abigail, wife of the Rev. John Hanson, pastor of the Baptist Church, Bath-buildings, Huddersfield.

LINDER.—Nov. 20, at 13, Myddleton-square, of cerebral apoplexy, Rudolph Linder, Esq., one of the treasurers of the Moravian Missions, in his thirty-eighth year.

THOMAS.—Nov. 22, greatly beloved, and deeply lamented, Mr. William Thomas, of Castle-street, Reading, and late of Enfield, Middlesex, in the seventy-sixth year of his age.

GREEN.—Nov. 23, at Uppingham, Rutland, Martha Margaret, the beloved wife of the Rev. John Green, late pastor of the Congregational Church, aged sixty-four.

Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 23.

There was a moderate supply of English wheat on offer this morning, and the arrivals from abroad during the past week have been small. English wheat was held for some advance in the early part of the day; but the condition not being good, the quotations of Monday last could not be exceeded, and on those terms a fair clearance was made. For foreign wheat had an improved country demand, and is per quarter advance was obtained on most descriptions. The flour trade met a steady inquiry, at 6*d.* to 1*s.* per barrel above the rates of this day week. Beans and peas were without alteration in value. Malt and barley maintained previous prices; grinding qualities were dull, and 1*s.* per quarter lower. Of oats arrivals are moderate, and they met a free sale, at 6*d.* per qr. dearer above the rates of Monday last. We have more arrivals at the ports of call the last few days. Wheat and Indian corn sell at 1*s.* per quarter above the prices of this day week. Barley is 6*d.* to 1*s.* lower.

BREAD.—The prices of wheaten bread in the metropolis are from 7*d.* to 7½*d.*; household ditto, 5*d.* to 6½*d.*

BUTCHERS' MEAT, ISLINGTON, Monday, Nov. 23.

The supply of foreign beasts and sheep on sale in the market to-day was seasonably good, both as to number and quality. On the whole the trade ruled steady, at about previous rates. From our own grazing districts, the receipts of beasts fresh up this morning were moderate; whilst those from Ireland and Scotland were tolerably good. The general condition of the supply, however, was very middling. Prime Scots, short-horns, Herefords, and Devons commanded a steady sale, at fully the prices of last week; but inferior breeds met a dull inquiry, at late rates. The general top figure was 5*s.* per 8*l*bs. The arrivals from Lincolnshire, Leicestershire, and Northamptonshire comprised 2,300 short-horns, &c.; from other parts of England, 600 various breeds; from Scotland, 130 Scots and crosses; and from Ireland, 600 oxen, cows, and heifers. We were again but moderately supplied with sheep. Compared with several previous weeks, their quality exhibited a falling off. Downs and half-breeds were in steady request, at extreme rates. Otherwise, the mutton trade was in a sluggish state, on former terms. The general top figure was 5*s.* 8*d.* per 8*l*bs, but a few very inferior Downs realised 5*s.* 10*d.* per 8*l*bs. Calves—the supply of which was only moderate—met a dull inquiry. In prices, however, no change took place. There was only a limited inquiry for pigs, as last week's quotations.

Per 8 lbs. to sink the Offal.

	s.	d.		s.	d.		s.	d.		s.	d.
Inf. coarse beasts.	3	4	to	3	8	Prime Southdown	5	6	to	5	8
Second quality	3	10		4	4	Lamba	0	0		0	0
Prime large oxen.	4	6		4	10	Large coarse calves	3	8		4	4
Prime Scots, &c.	4	10		5	0	Prime small	4	6		4	8
Coarse inf. sheep	3	10		4	4	Large hogs	3	4		3	10
Second quality	4	6		4	10	Neat sm. porkers	4	0		4	4
Pr. coarse woolled	5	0		5	4						

Suckling calves, 12*s.* to 20*s.*; Quarter-old store pigs, 20*s.* to 25*s.* each.

NEWGATE AND LEADENHALL, Monday, Nov. 23.

Fair average supplies of town and country-killed meat are on sale at these markets to-day. Generally speaking, the trade is less firm, and prices, in some instances, have slightly declined.

Per 8 lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inferior beef	2	10	to	3	0	Small pork	4	2	to	4	6
Middling ditto	3	2	3	6		Inf. mutton	3	6	3	8	
Prime large do.	3	8	3	10		Middling ditto	3	10	4	4	
Do. small do.	4	0	4	2		Prime ditto	4	6	4	8	
Large pork.	3	6	4	0		Veal	3	6	4	4	

PRODUCE MARKET, TUESDAY, NOV. 24.

TEA.—The amount of business done has been very limited, and the few dealings entered into have been at about the same prices as last week.

SUGAR.—The inquiry has been rather less animated, although previous quotations are maintained for good and fine grocery qualities of West India. In the refined market there is still a limited supply of goods on offer, and quotations remain firm.

COFFEE.—The demand in this market for colonial descriptions has been rather inactive, and previous quotations have, in some instances, been rather lower.

RICE.—Business has been but to a fair extent; late prices are supported.

PROVISIONS, Monday, Nov. 23.—The arrivals last week from Ireland were 5,550 firkins butter, and 2,890 bales of bacon; and from foreign ports 16,415 casks butter, and 1,052 bales and 167 boxes of bacon. The Irish butter market ruled stiff, but the amount of business transacted was not so large as this day week, the advanced rates checking operations. Dutch was at 1*s.* to 6*s.* decline on the quotations of last week, owing to the middling quality. The bacon market ruled quiet, but steady in price, the dealers only purchasing for immediate use.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 23.—Increased supplies of home-grown potatoes continue on sale at these markets. For all qualities the trade has ruled inactive, and the quotations have been on the decline. The quality of the produce from Yorkshire and Scotland is very good. The arrivals from foreign ports last week was 10 packets from Harlingen, 130 bags from Rotterdam, 14 from Hamburg, 64 from Dunkirk, and 28 from Amsterdam. Yorkshire Regents 70*s.* to 80*s.*, ditto Flukes 90*s.* to 100*s.*, Kent and Essex Regents 60*s.* to 80*s.*, ditto Rocks 50*s.* to 60*s.*, Perth, Forfar, and Fifeshire Regents 70*s.* to 80*s.* per ton.

WOOL, Monday, Nov. 23.—Since our last report there has been an average business doing in all kinds of English wool, at extreme quotations. The supplies on offer are very moderate. For export to the continent transactions are to a moderate extent.

FLAX, HEMP, COIR, &c., Saturday, Nov. 21.—Only a moderate business is passing in flax. Riga is quoted at 51*l.* to 65*l.*, St. Petersburg 43*l.* to 50*l.*, and Egyptian 21*l.* to 55*l.*, and New Zealand 21*l.* 5*s.* to 24*l.* per ton. The demand for hemp is steady, at 39*l.* 10*s.* to 42*l.* per ton for clean Russian descriptions. Jute is very firm, and is quoted at 23*l.* 15*s.* to 31*l.* 10*s.*. Coir goods are in fair average demand, and extreme rates are obtained.

SEEDS, Monday, Nov. 23.—The trade for seeds keeps nominally the same as last week, but there is a somewhat improved inquiry for red cloverseed, samples of the new English crop now coming forward have been sold at moderate rates—5*s.* to 6*s.*. In foreign samples there is nothing yet doing. Trefoil is without change. Canaryseed, with a fair demand, is steady in value.

OIL, Monday, Nov. 23.—The business passing in linseed oil is dull, at 4*s.* per cwt on the spot. Rape is less firm, and coconut, olive, and palm oils barely support previous rates. Spermaceti moves off slowly; but common fish oils are very firm. Turpentine is dull, at 4*s.* per cwt for French spirits. Tar moves off slowly, and Archangel is worth 2*s.* 6*d.* and Stockholm 2*s.* 6*d.* per barrel.

COALS, Monday, Nov. 23.—Market heavy, at a reduction on last day's rates. Russell Hettens 17s 6d, Haswell 19s, Hettens 19s, East Hartlepool 19s South Hettens 19s, Kellie 18s, Tees 18s 6d, Hough Hall 17s 6d, Holywell 17s, Gosforth 16s 6d, Hartley's 15s 9d, Hettens's Lynes 16s 6d, Norton anthracite 22s.—Fresh arrivals, 40; left from last day, 33.—Total, 104.

TALLOW, Monday, Nov. 23.—The tallow trade is dull today. P.Y.C. is quoted at 43s per cwt on the spot, 44s 6d for the year, and 43s 6d for spring delivery. Rough fat is selling at 2s 1½d per 8lbs. Town tallow commands 41s 3d per cwt net cash. Advices from St. Petersburg state that the shipments for the season had amounted to 75,058 casks, against 63,879 casks in 1862, and 83,835 casks in 1861.

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